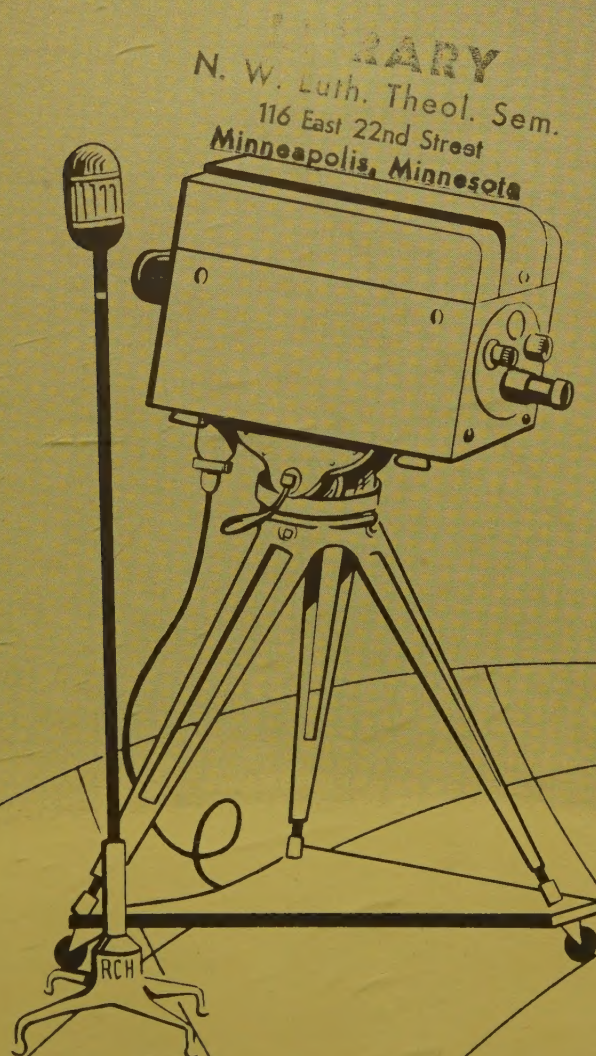


The **CHRISTIAN BROADCASTER**



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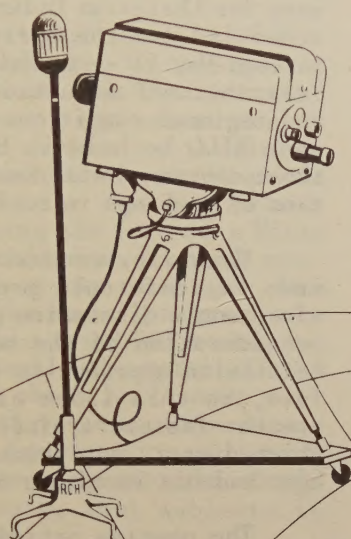
FOURTH QUARTER 1956

The CHRISTIAN BROADCASTER

A QUARTERLY PUBLICATION

OF

THE WORLD COMMITTEE FOR
CHRISTIAN BROADCASTING



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Foreword

THE CHRISTIAN BROADCASTER:

Welcomes contributed articles and news items pertinent to the field of religious broadcasting and telecasting but does not commit itself to their publication or to their return.

Places responsibility for the contents of signed papers and for the accuracy of news items and other factual information upon the authors and the contributors thereof. Editorial selection of material is strictly objective and implies no personal preference or evaluation.

*Asks readers, when reprinting or referring to articles published in *The Christian Broadcaster*, to mention the origin of the article as well as the name of the author.*

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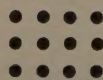
In the previous issue of *The Christian Broadcaster* we referred to the World Conference for Christian Radio/Television, which is scheduled for the spring of 1957 (April 25 through May 1) -- in Beirut, Lebanon. If the international situation becomes stabilized and regional conditions warrant, the conference WILL be held in Beirut. If not, all those concerned will receive prompt notification of a change in conference locale.

Meantime, extensive progress is being made in conference program planning. One afternoon's discussion period will include a consideration of the most effective radio/television approach to young people. Therefore, in this issue of our publication we present feature articles and other material which directs our thinking toward the teenager and his immediate needs.

The opening article on programming for the teen-ager, a discussion of religious radio for in-school listening, and a unique reprint on "religion and jazz" all follow the main theme. The last-mentioned article is highly provocative -- indicative of the widespread popularity of jazz as a music type, among young people of all countries; further indicative of its potential influence on religious music and on youthful musicians. Illustrative scripts (both from Germany) are scripts basically aimed at young listeners.

Emphasis in the #1 issue of *The Christian Broadcaster* for 1957 will be on the effective radio/television approach to the rural listener. This is also one of the subjects to be discussed by ranking clergymen at the Beirut Conference. In this first issue of 1957 we shall include a relatively detailed account of conference plans, with a tentative program schedule.

DR. NICOLAAS van GELDER
Acting Editor-in-Chief



REMEMBER!



Send in your subscription for



"The Christian Broadcaster"



Programs for the Teen-ager—

WHERE ARE THEY?

(As Translated from the Original German)

The great majority of religious radio and television programs seem to be aimed at adult audiences and deal with the spiritual and everyday problems of the mature man or woman. To a lesser degree -- in almost every country and scheduled on many stations -- there are programs for children, these programs commonly taking the form of a Bible story series or of religious "school programs." But where does the teen-ager come into the picture? The usual programs are rarely helpful to this troubled teen-ager because they do not tackle the spiritual and moral problems about which he is most confused. Furthermore, there seems to be little real agreement among broadcasting personnel as to what form the teen-age program should follow and, in the main, what subjects it should seek to develop.

What Explains Program Lack?

Of course, there is the argument that over-all radio/television programs are so varied in nature and consider so many different situations that problems peculiar to practically every age group are discussed at one time or another. Another argument for the apparent lack of programming for young people has been that growing boys and girls are little inclined to listen to programs "intended for young people," anyhow. Persons presenting this side of the case suggest that (in such young people's programs as there are) teen-agers (1) sense a certain condescension, a failure to "take them seriously" and (2) admittedly want to be treated as "adults" in everything else, so why not in radio/television.

The question, then, which arises here, is whether broadcasts specifically planned for young people can even be justified -- if they merely talk about young people without at the same time giving them adequate and helpful advice.

A relatively common belief seems to be that young people must be approached only by other young people -- as if youth alone were able, by some sort of language peculiar to itself, to understand and guide youth. One

result of such youth-to-youth approaches is that the programs are limited in scope and interest. This is especially the case when still-in-school teen-agers are being asked to express themselves on a varied list of subjects and problems.

Youth Panels "Educate" Adults

Meantime, it is highly important that anyone responsible for the growth and well-being of young persons should be familiar with their feelings and reactions. To a certain extent, indeed, many of us owe much of our knowledge of teen-age thinking to the radio/television interview or panel approach. Parents, teachers, ministers, publishers, politicians -- none of these can afford to belittle or ignore such a performance. How much young people themselves can profit therefrom is another matter, one that leaves room for doubt.

Whenever we talk about young people (I refer to those of the fourteen-to-twenty-year age group), two points must be kept in mind. On the one hand, the natural inclination for boys and girls at that age is toward imitation -- "to be just like all of their friends." On the other hand, most of these same young people are developing a strong critical sense. They need, and they either openly or secretly long for, some sort of guidance. And, admittedly or not, they look toward older people for that guidance. How, then, can this need be adequately met? Here is where, it seems, radio and television may have the answer, together with a unique opportunity.

Informal Talks Can Be Rewarding

Experience after experience emphasizes this potential of both media. Any teacher is aware of the difficulties of the frank, informal talk about sex, for instance, with these adolescents. Their reticence is but an expression of the normal age trend -- to keep things to oneself, to open one's heart and mind only under rare circumstances. It has been proved, however, that an informal discussion of personal problems -- whether

of a biological or of a spiritual nature -- will almost always be more rewarding if the teen-ager feels he is talking to someone very much like himself.

The starting point in any such discussion, which is likely to reach deep down into the young person's intimate and sometimes secretly burdened thinking, must be one of confidence and mutual respect. A good beginning has been made once the teen-ager knows that he is not due for an "inquisition" but rather an objective examination of facts, a spontaneous exchange of ideas. Then the suspicion of mere questioning for questioning's sake is, by and large, erased. The discussion is conducted with both parties "on the same level," so to speak -- not as teacher with pupil or master with apprentice.

Experiment with Taped Program

The following account of an extremely interesting experiment bears thinking upon. A tape recording on a serious and rather difficult subject was played, without benefit of much in the way of an explanatory introduction, to an assembled group of teen-agers. Immediately following the tape, the young listeners continued the discussion among themselves. Apparently, since the recorded discussion was aimed (from an appreciable distance) at listeners as a sort of "community of students and teachers," it had created among them an atmosphere of equal participation. As a result, both students and teachers found it easy to prolong the act of listening by that of further discussion, in the same spirit of equal participation and without any feeling of embarrassment.

Now, it must be stressed that to listen to a taped conversation and to listen to radio or watch television are not *per se* one and the same thing. The experiment with the taped conversation, however, points to ways in which radio/television may be used profitably for young listeners, clearly indicating the great influence that these two modern publicity media *could* have upon them if properly handled.

What Is the Best Procedure?

We must now ask the question: How can this and other similar experiments be of practical use in the shaping of programs for young people? It must be repeated that a more or less arbitrary series of panel questions with the idea of ascertaining teen-age moral and mental attitudes cannot be deemed satisfactory. True, these panels may now



Layne's Studio

On an American series, *Teen-agers, U.S.A.* -- aired over the Mutual Broadcasting System -- JACKIE BLAKE, daughter of missionary parents in Turkey, told of her experiences growing up in a foreign country. ED LADD was Moderator.

* * * *

and then bring out the deeper feelings of the participants, making it the task of the ensuing discussion to develop such revelations as best it may. However, even though answers may be highly revealing, they do not provide the young listeners with many guiding principles or help them find the way out of their moral and mental confusion.

A better means of providing young people with the right sort of guidance is still the direct, personal contact and exchange of ideas. Very often this personal contact requires a great deal of courage -- a courage which, it must be said here, even Christian teachers, unfortunately, do not always possess. Courage that Protestants seem to lack even more than Catholics, not the lesser reason for this lack resting in the very peculiarity of Protestant piety which would seem to trust rather than help human conscience."

Granted, therefore, that courage is required for the essential personal approach, we must find that courage in a realization that young people do long for help, for a greater wisdom, for the sort of guidance that can withstand critical examination. Emphatically, ours must be the conviction that, without the example set by others, young people cannot properly orient their own lives. Teen-agers are ready to respect older persons if they recognize in them personalities full of inner strength and wisdom rather than mere representatives of a crumbling tradition.

Concluded on next page, Column 2

Panel discussions are attaining new popularity in the U.S.A. Here, BARBARA SHELLEY and ALIX KADRIE -- members of an Evangelical and Reformed Church "Youth Caravan" tell of their work in organizing teen-agers in various churches cross-country. They appeared on the WRCA-N.B.C. radio program, *Wonderful City* -- with EDDIE DUNN, who was the show emcee.



Jay Sharp Photo

Continued from page 4

The foregoing considerations are applicable to all radio/television programs for young people but more particularly, of course, to those programs which put the emphasis upon religious problems or declarations of faith. Indeed, the effectiveness of religious broadcasts depends in the first place upon their directness and explicitness. This is especially true with programs covering the problems and worries of everyday living. They are the ones having lasting significance and value -- probably with adults as well as with younger persons.

Religious broadcasts using abstract or theological language remain above the listeners' heads. They are but sound and smoke -- for young people, of course, even more than for adults. For this very reason, most programs for teen-agers are worthless (they actually merit the sharpest criticism) if we find ourselves saying about them, "They have made theologians out of their listeners. Now how are they going to make plain human beings out of these theologians?"

RELIGION *and* JAZZ!

by A. L. KERSHAW

Authentic jazz is the only original American art form. It has perhaps fewer than seventy-five first-class living players -- esteemed by other musicians as artists. Many in Europe respect jazz as they do the music of Beethoven, Bach and Vaughan Williams. The classical composer Darius Milhaud once wrote:

"One thing I want to emphasize very particularly and that is the beneficial influence upon all music of jazz. It has been enormous and, in my opinion, an influence for good. It is a new idea and has brought in new rhythms and almost, one might say, new forms. Stravinsky owes much to it."

Authentic jazz is quite different from much of the popular music on records, juke-box and television that often is called jazz. Such popular music is to jazz what light classics are to Mozart and Corelli -- diluted, thinned, popularized.

True jazz is a music that is freshly and continuously created. A song or melody is a springboard from which the individual instrument may lift its inspired voice to the heights of free interpretation. It represents the highest of individual freedom and expression. Its players and the listeners who truly participate in its spontaneous creation are miles apart from the personality shaped by the popular opinion poll of hit parades. Thus, jazz spurns the printed arrangement, the written score that confines the individual.

Perhaps the best way to describe this special kind of music is to say that it is a conversation in music among the members of the band. Each man's instrument is his voice through which he talks or sings of the deep sounds he feels in existence. A jazz trombonist, Jim Robinson, once told me that anything he feels deeply he can say much better

What does religion have to do with jazz? A. L. KERSHAW, with a seven-man band, spoke to that question this year on the National Council of Churches (U.S.A.) program, *Look Up and Live* -- a program directed primarily to non-church young people. Mr. Kershaw is pastor of Holy Trinity Episcopal Church, Oxford, Ohio; a member of the National Advisory Council and of the National Student Committee of the YMCA. "Religion and Jazz" is taken from one of his popular *Look Up and Live* series.

with his trombone than with words. As with words, the form and direction of the instrumental conversation in jazz is set by the subject spoken about. It may be the great joy found in love, or it may be the pain suffered in illness.

Jazz is a true conversation, where the individual expresses his understanding of pain or sorrow or joy by improvising from the depths of his inspired feeling and sharpened insight. Because jazz is so personal, the group of individuals who talk together is always a small band, a union of persons formed to express a purpose. The purpose is to express together the personal feelings of the human spirit.

Jazz Speaks of Suffering

In the blues, the subject of jazz may be loneliness, or unjust treatment by another person, or a man's love being rejected by a woman. Even more, the blues hauntingly speak of man's consciousness of the tragedies that are an inevitable part of life: of injury, illness, hate, disappointment and suffering. Many persons have never yet been overwhelmed by the loss of a loved one. But everyone who has lived sensitively for a while has known suffering in some form or other -- perhaps pain, or illness, or bitter disappointment, or loneliness. Jazz rises above a particular incident, and speaks in a bigger voice about the universal nature of suffering itself. So the band dialogue begins with the entire group speaking together of their common familiarity and experience with the subject of suffering.

To have a worthwhile conversation on any subject, the persons involved in it must be able to contribute something from their own knowledge or experience. So one by one each

player personally speaks through his instrument of his feeling and experience of tragedy and death. Each instrument makes its contribution as a new, original statement in the pattern of conversation of the other members of the band. Finally the band together makes a restatement of the subject, with all that each member has added so far, and virtually a new number is created. The melody is a new creation each time a song is played.

Geographic Origins of Jazz

The spontaneous, rhythmic expression that was the forerunner of jazz came to the United States with the West African Negroes. In Africa, the individual spoke with drums and voices and dancing. In New Orleans, in *Congo Square*, where jazz was born around 1870, the music changed. Ceremonial dancing and singing and drumming were replaced by cornet, clarinet, trombone and drums.

New Orleans, once a French city, later a Spanish city, brought together many kinds of music, both popular and classical. In the beat of the *Congo Square* drums, a new music was born using as its ingredients the melodies of old Spanish songs, the French dance quadrilles, the folk ballads from England and Scotland, the "field hollers" with their sad, wailing notes that echoed the weariness of the plantation worker. All these came together in a new American creation, jazz.

From slave labor came work songs; from whitewashed churches came the spirituals; from cabins came the blues. The bands played for funerals, for picnics, for parades, for carnivals, in honky-tonks and on river boats. Up and down the river, young people heard the music. Some were greatly moved and began to play it. So, jazz came to St. Louis, Kansas City and Chicago, in the Midwest. Finally, it moved to New York.

Universal Message of Jazz

While it came from the Negro, it spoke to the feelings of human beings everywhere. Human beings may be different in where they live, what kind of homes and jobs they have, and how they are treated, but if they are sensitive persons, there is a common response to sorrow and to joy, to death and to birth, to injury and to happiness. Jazz became an anthem of the brotherhood of sensitive men.

In *St. James Infirmary*, while we begin with life as it is, we are carried to the very heart of life itself. Even with the mixture of the good and the bad, the ugly with the delightful, we sense a vision of life's power and grandeur in the closing

chorus. The great sorrow is released. Life is still good. It is interesting to compare the acceptance of life's sorrows and tragedies in jazz, with the sentimental, unreal world of most popular songs.

Other songs plainly speak of great love of life -- such as the spontaneous feelings of joy in *I Scream, You Scream, We All Scream for Ice Cream*.

In this number there is a powerful expression of joy over the small things that enrich our lives. While it is about ice cream, we associate the screams of delight with many small events, places, things, where happiness is found -- the carnival, the parade, the county fair. But what begins as a commonplace pleasure, the enjoyment of ice cream, turns out to be an expression of uninhibited joy over the miracle of life itself.

Another example of celebration of life is the familiar jazz tune, *Mandy*, in which the band speaks of the joy and fun they have experienced with a friend. It is not important whether we actually know a friend by the name of Mandy. What the music stirs in the musician and listener alike is a genuine gratitude for the precious gift of friendship, of human relatedness, and the happiness it brings.

Pleasure in "Ordinary Things"

Great joy and delight spring from common, everyday places, could we but see them. The joy of life's gifts rises from the ordinary things of life and soars to the outer edges of pure joy itself. There's more in ice cream than the flavor, and there's more in a human being than the weariness that afflicts him. There's joy to be found in the world, and there's a spirit in a human being to be blessed by it.

Someone may understandably ask: What do the death of a woman at the infirmary or *Mandy*, or ice cream have to do with religion? Even more, what connection is there between the jazz playing of a trombone, drums and banjo with religious music. After all, ragtime doesn't sound very much like the organ music I've heard in churches.

I would say simply that jazz has deep religious meaning for the following reasons:

●●● Jazz helps us be sensitive to the whole range of existence. Far from offering us rose-colored glasses to distort the reality of life as sweetness and light, it realistically speaks of sorrow and pain, as well as of joy and delight. There is no glossing

over the facts of existence. There is meeting and trust. There is also separation and hate. Birth is balanced by death. Cathedrals and poetry and beauty are weighed against injustice, brutality and war that would destroy them. Jazz enables us to understand great human situations we have not yet experienced, and thus gives us wisdom; it helps us relate and interpret the variety of experiences we have had.

Jazz Clarifies Emotions

●●● Jazz gives us a sense of awe, wonder and humility at the depth of agony and height of majesty which life presents.

●●● Jazz stimulates us to feel deeply and truthfully. It helps us to know who we are, persons who do feel deeply. It frees us to accept our feelings and to value the understanding that they provide.

●●● Jazz, in opening to us the depths of feeling, opens to us also the understanding of our dependence upon a Providence beyond us, not of our own making.

Whenever a person struggles to understand the depths of sorrow or joy and senses the awe and humility that come from his confronting his dependence upon resources greater than himself, it is at heart a religious feeling. Whenever a person in a moment of clarity perceives his own value, his interrelatedness with other persons, and the grounds of human worth in creation, he experiences a religious sensitivity.

Religious Expression Often Shallow

Religious power and insight are not confined only to traditional religious subjects, nor does a so-called religious song or painting mean that it pushes us to greater understanding and insight. In any time, what is popularly called *religious music* may be sentimental or disconnected from the loves and the hates, the sorrows and the joys of the streets where man's life really is shaped. In much that passes for religious expression, only our surface emotions are tickled, and our deep feelings, our love, our agony and our trust are left untapped.

When Jesus taught the people about God, he created new stories about a father being rejected by his son; about a salesman being attacked by robbers on a lonely road; about working men on a plantation; about seed and crops and rocks. About, in short, how God's love and punishment stream through the ordinary places where people struggle; find happiness and are hurt; are born and die.

Lastly, I would say that for all the variety of styles and subjects drawn from the complexity of life, in jazz the conversation ends in a chorus of praise. Life, for all its sadness and separation, is celebrated. For all the despair and cynicism that mark other art expressions in our time -- the "no" to life they express -- jazz thunders a mighty "yes." Life is good. It offers an urgency to live fully. It has depths that compel us beyond the routine, the superficial, the phony. Faith rises above the streets, the time and the suffering of men, to the Source of Goodness Himself.

There surges above the various forms of jazz, blues, work songs, spirituals, folk

ballads and stomp a glorious anthem of praise. In a Biblical sense, the jazzmen offer up their music in praise. Life and the world are celebrated. It is, as the Psalmist so movingly stated: *Praise God in his noble acts; praise him according to excellent greatness ... Praise him in the sound of the trumpet, praise him upon the lute and harp ... Praise him in the timbrels and dances, praise him upon the strings and pipe ... And praise him upon the well-tuned cymbals.*

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Difficult -- But Not Impossible

by PAUL GERHARDT

(As Translated from the Original German)

DR. GERHARDT is Director of Radio Instruction for the *South German Radio Network*, with headquarters in Stuttgart. "Difficult -- but Not Impossible" is from a report which he presented at a meeting of the Protestant Radio and Television Academy earlier this year in Germany.

The question as to the "If" and "How" of the Bible in school broadcasting must be given two very different answers, according to whether school broadcasting is regarded as an integral part of the radio network's structure, or as a mere adjunct enjoying the radio station's material help and technical facilities. I am not talking here about nomenclature and abstract conceptions. In general, school broadcasting is a means of publicity, not a pedagogical instrument. Not only in its form, but in its themes and content as well, it is subjected to the laws of publicity.

This does not mean that there should be any antagonism between publicity and peda-

gogy, between advertising people and teachers. On the contrary, it seems to me that functions of publicity and those of pedagogy are closely related, some even interchangeable, when I consider that publicity's main task is to represent our world in a logical manner and to teach its audience at large the habit of logical thinking on the basis of solid knowledge and wise behavior. What I mean to say is that a really good teacher should be able at any time, and without much special training, to enter the field of publicity and do a good job therein. Conversely, any good advertising agent should at any time, and again without special training, be able to do a creditable teaching job if the need arises.

What About Religious Broadcasting?

So much with regard to general considerations. Let us now examine various experiments and experiences from the field of religious broadcasting for schools, since that is the area concerning us at the moment.

First of all, there is the choice of a subject. What subjects, out of the large variety offered by the Bible, are we to select for school programs? From the very outset, we must keep in mind that radio broad-

casting in general, and school broadcasting in particular, must work, not on an extensive serial basis, but within a limited frame of specific subjects. Naturally, it is always possible to group our broadcasts into series. However, we cannot stretch out any series *ad infinitum* so as to obtain -- from the story of Moses to the *Book of Revelation* -- an endless succession of biblical figures, situations, events. Rather we must endeavor to center a number of broadcasts -- say five, ten, or fifteen -- around a limited amount of specially chosen subject matter. But then comes the question: Upon what principle shall we base our selection?

I am not going to answer this and similar questions here. My intention is simply to place them before you.

The Bible's "best-sellers," if I may use the term, are the *Book of Job* in the Old Testament and the "Saul-Paul" story in the New Testament. There is hardly a radio station which has not based some of its religious broadcasts for schools upon these two. It would certainly be very interesting for us to be able, here and now, to have the various productions on Paul presented to us for purposes of comparison. This would enable us to find out whether the apostle's figure constitutes a successful choice from a theological, psychological, methodical or some other point of view.

Who Will Do the Writing?

The second question is: Once the choice of a theme has been made, to what kind of an author are we going to entrust the writing of the manuscript? Theologians, ministers, teachers of religion are naturally -- and at first thought -- indicated for this kind of task. Their help in the choice of material and in drawing up the general outlines is always of outstanding value. The weak point, however, is that very few such persons are authors acquainted with the peculiar requirements of broadcasting style. Then why not make it a cooperative assignment authored jointly by someone from each group? Experience tells us that it is always a delicate matter to have two authors working on the same manuscript -- one, for instance, busy finding and organizing script contents, the other lending the skill of his pen. As a rule, it is much better to have only one man work on a manuscript.

Thirdly, there is the question: For what age group shall these programs be used? Broadcasts for schools usually are quite careful in indicating what age group should listen to what program. Printed guides sent

out in connection with the various programs are indeed very specific on the subject. The question, therefore, might better be formulated as follows: What is the minimum age for listening to, and understanding, programs based on biblical subjects?

If the program has been established on the basis of an elaborate format, with an over-use of artistic technique, it is fairly obvious that very small children are not going to profit much from its "outward show," to say nothing of subject matter. In order to understand well-organized programs with an emphasis upon form as well as upon content, the youthful listener must already have had a certain experience with radio programs. My own conclusion with regard to this particular problem is that schoolchildren listening to biblical broadcasts should be at the least eleven, or even twelve, years of age.

Shall It Be Old or New Testament?

The fourth question is whether the preference should be given to the Old or to the New Testament. For very understandable reasons, biblical radio programs thus far seem to have concentrated on subjects taken from the Old Testament. Here, indeed, confessional differences are of minimum importance. Perhaps, also, the theological interpretation is relatively easy since the vigorously and sometimes naively told narratives of the Old Testament are better adapted to radio use than the much more complicated and symbolic language of the New Testament.

Another question is that of the actual style of the manuscript. In this connection, we must first ask ourselves whether the biblical text ought to be literally transcribed, or whether it should be re-written for our particular program purpose. The second solution seems to me to be clearly indicated, for the simple reason that over the microphone the language of the Bible is of little effect where youthful listeners are concerned. The teacher -- or even the pupils themselves -- can read the biblical text with just as much effect, without the use of radio at all. Any free re-writing of the text, whether as a kind of "translation" or as a wise revision, must, of course -- and by all means -- adhere as faithfully as possible to the original.

Shall We "Modernize"?

Again, a vital question is whether persons and places of the biblical story ought to be strictly maintained in their historical setting, or whether bringing in additional characters and modernizing the story setting is indicated. For instance, with regard to

setting, a kind of dual presentation might be tried. Following the presentation of the story in its historical biblical setting, the spiritual meaning of the same story could be emphasized by re-telling it in a contemporary setting.

Of particular importance in the reproduction of New Testament events is the personification of Christ. Especially with the television program we must ask ourselves: Is it proper to have Christ represented in a bodily form? It makes a great difference whether an actor *visibly* plays the role of Christ or whether Christ is presented only as a "Voice."

Is Text "Interpretation" in Order?

Still another question, without easy answer, may be formulated as follows: Should the religious broadcast be the strict reproduction of the biblical text, without comments or exegetic additions? Or should it stress the core of the passage and insist upon a particular interpretation?

The last problem with which we are confronted in the process of shaping the manuscript of a radio Bible story is one of style of writing. Should the manuscript be written in modern, conversational language or should its style be more formal and "scriptural"? Above all, of course, whatever the decision on language style, we must limit ourselves to writing what we know is within easy reach of the child's comprehension.

Now, let me add a few words regarding the more practical aspects of school broadcasting, since -- even in biblical programming -- we must be practical.

Role of the Classroom Teacher

Any school broadcast is, first of all, radio's free offer to the teacher; but it cannot, of itself, become an integral part of his teaching. Unless the teacher chooses to make the broadcast a unit in his procedural classroom plan, school programs cannot be considered actual teaching media. Rather, they fit into the over-all schedule somewhat as do the atlas, the globe or the textbook. To make the broadcast an integral part of the classroom activities, the teacher must prepare his class for each program, properly introduce each program, prolong its impact by supervised discussions. Broadcasts, in other words, must be worked into the regular academic schedule harmoniously.

To make the use of school broadcasts as simple and as easy as possible for the class-

room teacher, radio stations in general follow the same procedure. They send each teacher long-range programming announcements which cover a period of three or six months -- sometimes an entire year. This enables the teacher to consider the available programs and select those that will best meet local needs. He can then send for more detailed explanatory booklets for each program chosen. These booklets supply him with essential source references, suggested practical applications, other information that will enable him to integrate the program with his regular teaching.

Another helpful way of acquainting the teacher with program subject matter and giving him a chance to determine its classroom usefulness is the complete pre-view (commonly supplied by the stations) of the first one or two broadcasts of any given series. These pre-views are usually aired in the late afternoon, at a time when it can reasonably be assumed that teachers can arrange to listen. Thus, the teacher is in a position to evaluate a program on the triple basis of title, subject matter and format before making a decision as to whether or not he wishes to include the series in his classroom schedule. This pre-view to which the teacher listens is of the same quality as the actual broadcast that will later be beamed to his classroom. He can be assured that his students will hear exactly what he was enabled to examine critically, in advance.

He Has Duty of Selection

With such advance examination and analysis, there should normally be no classroom mishap, it being well understood that the main responsibility and the final decision rests with the individual teacher. His is the duty to make sure that theme, contents, format, even sound quality, are acceptable and can be adapted to his personal method of instruction.

This is not to say that a program occasionally contrasting with the teacher's usual procedures cannot frequently have a highly stimulating effect upon both teacher and students. On the other hand, there are programs so radically different that the teacher bent on developing a curriculum unit cannot possibly make use of them, however acceptable their good taste and intrinsic value.

In this connection, I call attention to a mistake commonly made by zealous young teachers still very much aware of the pedagogical theories learned during their training days. These young professionals are the

ones who, following a school radio program, are sometimes heard to tell their students, "That is not the way the subject should have been handled."

A Word of Warning

A word of warning is in order here, it seems to me. Rightly or wrongly, *children tend to believe the radio broadcaster rather than their classroom teacher!* Under such circumstances, and in almost every case, the classroom teacher is the loser. Consequently, it is dubious procedure to refer to mistakes in the approach made by the radio performers, even though such mistakes may have been in evidence. And anyhow, the good teacher never calls the attention of his class to teaching *methods*. Pedagogic principles are not meant to be discussed with children -- they are meant to be applied to children.

When it comes to school religious programming, such limited statistical information as I have comes from surveys made in my own broadcasting area. When we compare the number of classes listening to history, geography, science and such programs with those listening to biblical programs of one kind or another, we find that only one out of fifty tunes in on the biblical. Considering this wide difference in number of listeners, the radio network might quite conceivably decide that religious broadcasts are not worth the time required for their production. However, stations devoting time to such broadcasts do not seem to have drawn such harsh conclusions.

Helpful Criticism Hard to Get

The one thing that is discouraging in connection with this category of programs is the extensive variance of critical opinion concerning them. In our listening area, for instance, we have had representatives of both faiths auditioning the various biblical programs. Following the broadcasts, they have assembled, together with station program men and classroom teachers, for general evaluation. These meetings have been attended by some twelve or fifteen teachers, priests, ministers, broadcasters. Resulting statements of opinion have been fairly equally divided pro and con in the case of almost every program taken under consideration.

Quite obviously, our progress is going to be limited if critical program reaction remains an equally divided pro and con reaction, with little specific and positive advice for program improvement. Almost invariably, when asked an opinion, our evalu-

ators say, "Oh, it was all right" -- or -- "That one isn't of any use to us." Neither answer can be said to be of very much help.

Perhaps this is the proper place and moment to speak to our church leaders -- to request that they promote religious classroom broadcasting in general, calling it to the attention of instructors and teachers, by bringing proper pressure to bear through insisting upon the inclusion of religious programs within the over-all school program. Further, they might themselves assemble a number of simple and practical suggestions for school utilization of religious programs.

Religious Programs a Challenge

I have already said that when any school broadcast has been carefully prepared, there should not normally be any mishap when it comes to classroom application, even though the actual broadcast might be faulty in one way or another. Our wish is, of course, that there may be no difficulty with any broadcast, whatever its subject matter. Naturally, this wish is understandably strong when it comes to the religious broadcast. We are, therefore, ready to learn from all of those who may know more about the subject than we do.

After all, our broadcasts are based quite as much on good will and Christian understanding as upon month-long, arduous planning and production. This is why we are not satisfied to be merely "not harmful" or "just average." We see religious broadcasting in the classroom as a positive challenge. The effective presentation of the Bible through school broadcasts is undeniably a difficult goal to look toward attaining -- difficult, but not impossible!

* * *



CHURCH RADIO/TV CENTER: Bethel, Germany

The Church — and Television

It works two ways: The Church is about as ignorant of Television as the Church accuses the Television Industry of being about the Church.

by CLIFTON E. MOORE

So rapid has been our technical growth in the world these last twenty years that such a subject -- *The Church and Television* -- mentioned in 1936 (the year of my graduation from seminary) would have been regarded as ridiculous, perhaps preposterous. The word "television" would have sent many a conscientious church-goer scurrying to his dictionary for information. Yet today a television set is a normal part of the furniture of many homes -- as a matter of fact, of thirty-seven million homes in America. And the latest scientific findings reveal that, in these homes, that piece of furniture is used on an average of six hours a day....

Let us take a moment here to examine the attitude of the Church toward television. There are two words which describe the situation. One word is "indoctrinate." The other is "inoculate."

"Churches of the Golden West"

For instance, take this particular television program -- *Great Churches of the Golden West* -- with which I have had the great honor of being associated as narrator and coordinator. We set up our cameras in a different church each Sunday. The two cameras are visitors in the church. An effort is made to create the same atmosphere that one experiences when he is viewing, for example, the Republican or the Democratic convention or the World Series. We try in every way possible to make you feel that you are present at the church where the telecast is originating. We make no effort whatsoever to tell the minister of the local church how he should conduct the service. The sermon runs the full twenty-five minutes or the full half-hour, as the case may be.

Our audience ranges from some two hundred and fifty thousand in Southern California up to five hundred on occasions. This would probably total as high in number as the entire Protestant church attendance in Los Angeles at the hour when people are normally in church. There are some one hundred thousand people in Southern California who are either hospitalized, bedridden or homebound

for the rest of their lives. To many such, this telecast is one of the highlights of the entire week. As television, this program is strictly designed to "indoctrinate." It is undiluted and makes no attempt whatsoever to catch people when they are unprepared for the message.

"Inoculation" Techniques

Then there is the second type of television approach to which I referred -- the "inoculation method." In this, an hour-long drama is presented, for example. Somewhere along the line, when one of the principals of the story may be in difficulty, we find the church or the minister playing a pivotal part in an important decision. The scene in which the spiritual factor is noticed may be only a minute or two in length -- however, its importance is there.

It is possible to use the inoculation method in other ways, also: the spot announcement, the minister as a member of a panel, the church in the news, church music, morning and evening prayers. All of these are short and to the point.

To many people this second method is looked upon as "not being religion." They say it represents compromise. This conception has its origin in history. For many years the Church was looked upon as being creedal and sacramental. Such was its chief function. Today many of us feel that the Reformation is still going on, to this extent -- it will not be complete until people realize that the Church is -- *living together*. The Christian is not committed to Christian living and Christian thinking at 11:00 A.M. on Sunday only. Worship, to him, is *living together*. A family devotion, a prayer at meals, a daily thought of Jesus -- these are the Church, too.

Now for a Transition ...

If we go a step further, we must ask ourselves: What is the attitude of the television industry -- of the "professionals" -- toward the Church?

DR. MOORE is director of Radio/TV for the Presbytery of Los Angeles (California). "The Church -- and Television" is a sermon preached by him on the occasion of the 250th telecast at St. Paul's Presbyterian (U.S.A.) Church of the city -- on the Station KTTV program, *Great Churches of the Golden West*. Subsequently, in the Press, Dr. Moore was hailed for his forthright comments on the "fringe" and "marginal" preacher, and the religious exploiter or "huckster."

To the men and women who work in the industry and its allied fields, the purpose of the medium is to advertise or to sell. The purpose of Bob Hope or Ed Sullivan on a given show is to obtain the entertainment factor that secures the greatest possible audience, to the end that their sponsor's product is purchased.

If the best minds in the advertising and the entertainment fields were brought to bear upon the Church, to explore its potentials for television; they would remind us of the Herculean task before us. They would tell us that on television the church leaders must place the cookies on a low shelf where the children may reach them. They would tell us that less than five per cent of the American people have had any college education; that less than two per cent prefer the so-called "fine music" used by most of our churches.

These men would remind us further that we must erase the blackboard of all it contains and start afresh in our thinking. We must never ask: How is it done in the churches? In fact, some would even advise that it would be better not to have experts, with their pre-conceived ideas or church backgrounds. To such as these, the blueprint would be quite simple: First of all, get the maximum audience; then, during the half-hour you have that audience, inject your idea quickly, briefly and well -- two or three times -- and move on.

"Faith of Our Children"

I should like to give an example, if I may, from a production with which I have had some experience. There is a television program in this area titled, *Faith of Our Children*. Eleanor Powell (the well-known stage and motion picture performer) and I, with some help from her husband, Glenn Ford, designed it. We did not want the Church merely "talking to itself" on television. We hoped

that, through the immense popularity of the name *Eleanor Powell*, we would be able to reach many unchurched young fathers and mothers. It was our hope that they would tune in out of curiosity -- having seen Miss Powell's pictures -- to see what she would be doing on a religious telecast.

Our plan worked perfectly. Our mail revealed that many of our viewers were persons uninterested in the Church. Further proof that we were reaching the unchurched audience was to be found in the fact that, now and then, we received letters of complaint from staunch church people who maintained that some of the songs with a popular lilt were not such as would be found in a church service. In this telecast we honored God, the Bible, the Church; prayer, wholesome family relations. We urged parents to take their children to Sunday School. Yet it seemed so obvious to us that no one would ever mistake this 4:00 P.M. studio production for a Sunday School class.

Two-Way "Education" Needed

This leads one to a rather obvious conclusion. The Church is just about as ignorant concerning television as the Church accuses the television industry of being about the Church. A great deal of education is needed both ways.

There are many people whom I know here in Los Angeles working in the television field as executives, as talent, as technicians and as advertisers who are vitally concerned about their churches. On several occasions I have heard these people suggest almost the identical thing. Each local church needs a TV chairman. This person would be responsible for setting up occasional discussions in the local church -- inviting representatives from the television industry, together with the local minister, to consider the various phases and aspects of the Church and television.

Church and TV Share Common Enemy

The television industry and the respected denominations in your community have this in common: *They both have an enemy.* This enemy is the "fringe" or "marginal" preacher. He goes to a television station, buys time and -- with a pattern of fear and condemnation of other religious groups -- makes use of the air lanes for his own monetary gains.

The substantial Catholic, Protestant or Jewish groups are given air time by the various radio and television stations, in line with the Federal Communication Commission's

decree that a certain amount of time be donated to charitable, philanthropic, educational and religious groups. The religious exploiter goes on, hits the air with a repeated request for money or with the request that you write in for a pamphlet or booklet, with the idea that he then has your mailing address for three or four solicitations for money each year. These religious hucksters do untold damage to the church cause.



A "Great Churches of the Golden West" telecast over the KTTT station, from Los Angeles.

Religion, when properly used, is a wonderful thing. This program -- *Great Churches of the Golden West* -- is a public service, but the time is paid for by one of the large companies here in Los Angeles. No person connected with the program benefits individually by his work on the telecast, except as an employee. The Church receives the time free. The sponsor has the benefit of the good will that accrues. The station is happy in the quality value that this religious telecast brings its channel.

Meantime, money which is mailed to the fringe groups on radio or television is merely a vote of encouragement for them to go on further with the purchase of time and the exploitation of the air lanes. Here and there, large Protestant churches individually purchase time to present their worship services or their ministers. These broadcasts, however, are not in the same category since the receipt of any and all monies therefrom is handled through trustees -- laymen who have the responsibility of all financial matters in the local church.

In the fifteenth chapter of the *Gospel of Luke*, Jesus tells a story. I make reference to it for two reasons: its form and its content. Form-wise, it is perfect television. It is short, only three minutes in length; it has a plot, principal characters, conflicts, suspense and resolution....



DR. MOORE (left), with DR. CARROLL SHUSTER (executive of the Los Angeles Presbytery) and ERNEST KISTLING, director of the Calvary Presbyterian Church choir of South Pasadena, on the occasion of a Sunday morning devotional telecast, "Light of Faith" -- KNXT-TV.

A father gave half of his fortune to one of his two sons. After squandering his entire share, the son returns, humbled and wise for his experience. And he was received by the father. The older son -- who had not requested his share -- was keenly disappointed at the father's action. Thought he, "My father should have nothing to do with this thoughtless creature." The father thought, "These are both my boys."

If we might go so far as to draw a parallel in this story between the Church and television, it would be to say that -- in a sense -- the television industry represents the younger son and the Church the older one. It is by the miracle of God that this fantastic communication of both sound and image can be made across a continent....

As the elder son, we of the Church sometimes criticize the younger son for wasting his substance on riotous living -- believing that eventually the younger son will come to himself, arise and ask forgiveness of his father. Many believe that television, in the years ahead, will rid itself of the factors of which the Church has been critical.

In the parable of the Prodigal, as I read it, judgment is upon *both* sons. We of the Church need to examine ourselves -- of our hypocrisy, pride, prejudice and intolerance. If we of the Church were as critical of our own institutions as we have been of television, truly it could be said of the Church: "She is His *new* creation." God saw good in both His sons; between them came reconciliation, and love was restored....

Illustrative Scripts

BEYOND “LOGIC”—

CHARACTERS:

HANS, a physician
Three SKIING COMPANIONS
WERNER }
GERD } Mountain Climbers
KLAUS }
PATROL MEN

* * *

HANS: My name is Hans. I'm a doctor -- a fairly elderly one now. And lately, I've been thinking a lot about *faith*. Faith is a comforting possession, isn't it? But it is often difficult to attain -- and sometimes even more difficult to explain. I remember -- back when I was a medical student, many years ago, we found this business of faith particularly difficult.

We were proud of all the things we had learned. We were proud of the progress medical science was making. We were also somewhat foolish. We took it for granted that just about everything had been discovered that could be discovered; that just about everything had been explained that could be explained. No more unexplored territories. Nothing new to experiment with. Everything clear, consistent, provable. We even laughed at people who talked about the mysteries of space and the "Great Unknown."

In brief, we had little patience with anything that did not yield itself to factual, scientific explanation. To us, everything was based on human reasoning, you see. Entirely logical. One way or another, everything could be scientifically accounted for. Life

"Beyond Logic" was adapted from a novel by GERD SCHIMANSKY -- radio script by ULRICH KÜHN. It was aired by the West German Radio in Cologne as a program of the regular *IN THE EVENING* series. It is especially thought-provoking as a Lenten drama, leading to Good Friday and Easter.

followed natural laws -- no mere luck, no unprovable equations.

Today, fortunately, doctors take a more modest view of life. And so do I. I changed my mind some time ago -- after an experience that I shall tell you about in a moment. The change came quite suddenly -- as a result of thinking about an event which mere logic could not possibly explain. You see, I had begun to wonder -- to wonder *just a little bit* -- whether, maybe, my brash medical student ideas might be slightly naive. Perhaps there were some things that didn't fall into neat, "explainable" pigeon-holes.

It happened one evening several years ago. In a lodge, high up in the mountains. Several of us were sitting in front of a roaring fire and resting after an exciting day of skiing. Two tourists had just been killed by an avalanche, not far from the lodge. And so, understandably enough, we found ourselves talking about death
(VOICES FADING IN)

1ST MAN: I know I'm getting excited about this -- but it's nonsense. You're talking nonsense, Hans.

HANS: Maybe it sounds that way. But I still say -- by rights, I should not be alive today.

2ND MAN: Meaning what?

HANS: Meaning that to me -- well, unless a fellow dies from some germ ill-

ness, or some organic weakness, or -- or what can be medically explainable.--

3RD MAN: (INTERRUPTING) In other words, Hans, you are a young doctor, and relatively fresh from medical school. You refuse to believe in anything that can't be explained by science -- or tangible experiment. Or anything that can't be actually seen, at least through a microscope. You don't believe that death, for each person, is predestined by some invisible power -- perhaps even by germs that we don't yet know anything about and have never identified in a microscope.

HANS: Mind you, I don't deny that there may still be germs we don't know about. But my point is: if, some day I am walking down the street and a roof tile falls on my head instead of on the head of the fellow right behind me -- or if I am crushed to death by an avalanche, like those two fellows yesterday -- well, I can't see why it had to happen to me, that's all. Why to me, instead of to somebody else? What logic determines that? You see, I'm a doctor. I'm used to being able to account for things. I know the scientific background of life and of death. And I do not belittle death. Seems to me that you fellows do.

1ST MAN: Now, hold on, Hans. Nobody here has been making light of death.

3RD MAN: You've got us all wrong, Man.

HANS: Whoever tries to "make sense" of death is actually belittling it. Death simply cannot be explained by human logic. It can come any time, any place -- without warning. Blindly, illogically, unexplainably. Even without apparent reason. I haven't always thought that. When I was in medical college, I didn't. But once you get established -- all I can say is that sometimes death can be so senseless even doctors, who have trained themselves to accept it, without emotion, want to cry out in rebellion.

2ND MAN: Go on. What, in particular, do you have in mind?

HANS: I mean -- why do beautiful and healthy children have to die? Or young people, newly in love? Or mothers whose families need them? And, as I said, why am I still living?

1ST MAN: That's a strange question, Friend.

HANS: Um-m-m! Guess it does sound that way.

3RD MAN: Why don't you tell us?

HANS: Tell you what?

3RD MAN: Your story. Why you say such a thing. Why you think you should be dead -- instead of sitting here talking about it.

HANS: All right, you asked for it! Here goes! (SLIGHT PAUSE) It happened -- it happened, oh, a long time ago. You might say I should have died twenty years ago, before the war. It was up in the mountains, just like up here where we are now -- and there were four of us, too -- the same as now. Young fellows, like you. We were in the Carpathians -- and we were out to reach the High Tatra. First real mountain climbing of our lives. We were pretty excited. Especially Klaus. Klaus was the youngest, just sixteen. And then Gerd and Werner -- a little older, my age. We were all impatient. Klaus the most of all. We could hardly hold him back. The night of our last camping, before we were to tackle the real climb, I remember ... (VOICE FADES TO RATTLE OF CAMP DISHES, ETC.)

WERNER: It's all ready, Fellows. Trout just the right shade of brown. And crispy. Toss me the plates, Gerd.

GERD: Coming your way, Werner. Watch 'em -- they're hot.

WERNER: Aha! Hot plates even. What about that, Hans?

HANS: Hot plates for hot trout. Same as in all the best restaurants. So, gather round, Boys. (PAUSE) But wait a minute. Where's our young Klaus?

WERNER: Indeed -- where's Klaus?

GERD: Saw him just a minute ago. Walking over toward the Tatra slope. Kid is so impatient he can't keep his eyes off it.

WERNER: Even so, he has to eat. (CALLS OFF MIKE) Klaus! Klaus!

GERD: (OFF MIKE) Klaus! Food -- trout, fresh caught!

HANS: Think he heard?

GERD: Must have. He's just over there by the big rock.

WERNER: Already half way up the mountain. His mind, at least. Seems to me the kid is overdoing it a little. He's too excited even to use his head. Thinks if he has a rope and his ice pick, that's all there is to it.

HANS: Ah, well, we aren't so calm ourselves. Just a little older. I don't mind admitting that I'm a little short on patience.

WERNER: So am I -- about these beautiful trout.

HANS: Hold on a couple of minutes, Werner. The trout will keep that long. I'll go and get the kid. (STEPS MOVING OFF AS VOICE FADES OUT) Klaus! Klaus! Answer me!

KLAUS: (ON MIKE) Gosh, you scared me, Hans. Didn't hear you coming.

HANS: Didn't hear me, Klaus? Werner and Gerd and I have all been yelling for you.

KLAUS: Sorry!

HANS: It's supper time, Boy. Trout's on!

KLAUS: All right. But I'm not hungry. (HESITATES) Hans -- Hans!

HANS: Yes?

KLAUS: See -- over there -- the mountain?

HANS: It's thrilling, Kid.

KLAUS: And we'll be there, tomorrow, for sure. Right up by the High Tatra. Gosh, look at it. Like a great big fist, popping up out of the sunset.

HANS: You're right, Klaus. It is magnificent. But it won't walk off to-night. It'll still be there in the morning, you know. And if we want to climb it, we'll need an early start. So how about supper now?

KLAUS: Okey, let's go! (VOICES FADE TO CRACKLE OF CAMP FIRE, BUSINESS OF DISHES, ETC.)

WERNER: So -- you found our wandering boy, I see, Hans.

HANS: Found him, Werner.

KLAUS: Gosh, Fellows -- take a look. Take a look at that sunset. And the mountain. And all you do is sit and eat trout. You don't even say anything.

HANS: "Saying things" isn't always necessary, Kid.

KLAUS: How early do we start tomorrow?

WERNER: Ought to get going by four. We can make it a short trip, this first one -- to that nearest peak, Lomnitzer Spitz. But one of us must stay here and watch the camp. How do we settle that, Gerd?

GERD: Toss a coin, I guess. Fairest way I know.

KLAUS: Sure, that's fair all right. But if it turns out that I have to stay here -- gosh, I'll just go plain crazy (VOICE FADES TO STIR OF CHAIRS AND FADE IN OF THE EARLIER LODGE VOICES) ...

1ST MAN: This is quite a story, Hans

2ND MAN: Yeah! Don't stop now. What did happen the next morning? And how did the coin flipping turn out?

HANS: (LAUGHING A LITTLE) Well, I'll tell you -- those were the last words we heard out of Klaus that night: *Gosh, if I have to stay here, I'll just go plain crazy.* I was afraid that Werner (he was a sort of practical, unromantic fellow) would say, "Kid, you already are crazy." But he didn't. Klaus was so young and so enthusiastic that, frankly, we didn't any of us have any inclination to tease him. That was all that first night --

except that when we had eaten as much as we could, I took the left-over trout and put them in my food bucket. They were too good to throw away. Then we got into our sleeping bags -- and went to sleep. Even Klaus slept some. And the next morning, at dawn, we started out (BACKGROUND OF MOUNTAIN WIND; SNOW-CRUNCHING FOOTSTEPS)

VOICE: (OFF MIKE) H-a-l-l-o-o!

GERD: Werner, did you hear something?

WERNER: Nothing.

GERD: I heard someone shouting. A man's voice.

HANS: (WITH AMUSEMENT) Your own, Gerd?

GERD: Stupid! There is someone calling, I tell you (VOICE MOVING ON MIKE, STILL HALLOOING) You hear? I was right.

HANS: I hear. And I see -- two men -- a mountain patrol, probably..... (EXCHANGE OF APPROPRIATE GREETINGS BY ALL)

PATROL 1: Tourists?

GERD: Yes.

PATROL 2: German?

WERNER: We are.

PATROL 1: Need any help?

GERD: No, thanks. When we first heard you, we thought you wanted help.

PATROL 1: Nope! We know the place pretty well. But, you being strangers here, I suggest that you get back to the valley. Those clouds over the mountain -- they don't look good. They mean trouble. Bad weather coming on. If you want to come down with us, we can show you a short-cut.

HANS: Thanks, but we haven't any idea of going back yet.

WERNER: It's out of the question.

PATROL 2: Have it your own way, of course. But don't say you weren't warned. These things change in a hurry.

Likely to be pitch dark before very long. We know. You won't be able to see your own hands. Real danger ahead, we say -- and you being strangers

HANS: What do you think, Gerd?

GERD: Bosh! The weather is bound to hold. No point in being scared by a few clouds.

HANS: Then let's go ahead. Besides, there are guide posts along the way. You, Werner?

WERNER: Naturally, we appreciate the warning -- but me, I'm all for going ahead, too.

PATROLS: As you wish, Strangers..... But (VOICES FADING OFF MIKE) remember, we warned you.

WERNER: (AFTER BRIEF SILENCE -- GENERAL LAUGHTER) My word, look at those fellows running down the slope. Just a couple of mountain goats (SEGUE FROM LAUGHTER TO BUSINESS OF MOUNTAIN STORM)

HANS: (ABOVE WIND) Gerd! Gerd!

GERD: Here, Hans.

HANS: Can you see where we're going?

GERD: Can't see anything. Fingers are freezing, too.

HANS: Keep moving them. And keep walking.

GERD: Where's Werner? Behind you?

HANS: Don't know. (CALLS ABOVE WIND) Werner! Are you here? Werner!

GERD: No answer.

HANS: Gerd, I don't like this. He was here. Just a second ago, he was here.

WERNER: (MOVING ON MIKE) Still am. Still am. But this looks like trouble to me.

GERD: Thank God! We thought you had dropped off somewhere. (HALF LAUGHING WITH RELIEF) This is turning into quite a climb, Boys. Good thing young Klaus isn't with us. He'd surely have fallen into

something in this darkness. Or been blown away. Kids are good company, but it's nice to have them someplace else in bad weather -- on a mountain.

WERNER: Agreed. But there's no point in standing here talking about it. Let's try getting ahead again -- together. No separation. (VOICES AND STORM BUSINESS SEGUE TO MOVEMENT OF CHAIRS IN LODGE, ETC)

1ST MAN: Hans, you mean to say Klaus was the one who had to stay at camp? He wasn't on the climb?

HANS: That's right. I forgot to tell you that the Kid lost when we flipped the coin. Of course --

3RD MAN: (INTERRUPTING) Poor kid. Must have been disappointed.

HANS: He was. But the way things turned out, it was a blessing he wasn't with us. That was the second day of the climb -- the worst, as far as the weather was concerned. No time to have an over-eager youngster along. If anything had happened to us that day, I suppose people would have blamed it on our inexperience. Would have called us foolhardy. Some might have said it just wasn't our "lucky day." Everybody has bad luck occasionally.

2ND MAN: Sure. Things like that are sent to us every so often.

HANS: What do you mean -- "sent to us"?

2ND MAN: Does it really matter -- when we have a streak of bad luck -- does it really matter whether or not we can explain *why*?

HANS: You said yourself -- when we were talking about death -- that it is something we "carry with us in life." That it does have a meaning of one kind or another.

3RD MAN: Ah, I agreed, too. But when we say death has a meaning, it does not necessarily follow that the meaning can be scientifically analyzed; that it can be grasped by the human mind.

HANS: So, in that case, why should I -- as a doctor -- do any more study-

ing? Unexplained, medical science becomes useless. New discoveries, progress -- all meaningless, if you can't pin them down, explain them, so as to utilize them properly. According to your theory, what's the use of it all? Our entire life is shaped by a power beyond our control. So why try to do anything about it? Makes me think of what happened to Klaus our third day in the mountains -- and that's the main point of my story, of course. That's why I say that I really should have died twenty years ago.

3RD MAN: Yes, what did happen to the boy?

HANS: I can see him that night -- when we returned to camp, after the mountain storm. He was sitting by the fire, with his rope and his ice pick -- just as if he meant to take off right away, instead of waiting until the next morning, when it would be his turn to go. He spent the whole evening playing his guitar (GUITAR SNEAKS IN) -- and singing. Even after the rest of us were in our sleeping bags. (GUITAR TO FULL AND UNDER)

WERNER: (YAWNING LOUDLY) I wish that kid would shut up. I want to sleep.

HANS: (CALLING) Klaus! How about turning in? Early start tomorrow.

KLAUS: (OFF MIKE, SINGING) *There is no more beautiful death on earth*

WERNER: Now he sings!

GERD: Let the kid alone.

WERNER: Might as well. Guess you're right about that, Gerd. He's a nuisance but you can't get mad at him. I can't. (AS MEN JOIN IN HUMMING WITH KLAUS VOICES SEGUE TO LODGE)

HANS: And so, Gentlemen, Klaus kept on singing. I can still hear him -- and see him. We even joined him in his song -- Werner and Gerd and I. Strange, it was a song about death. When we woke up the next morning, Klaus was already gone. He had left camp all by himself, even before sunrise. Which would explain what we discovered when we

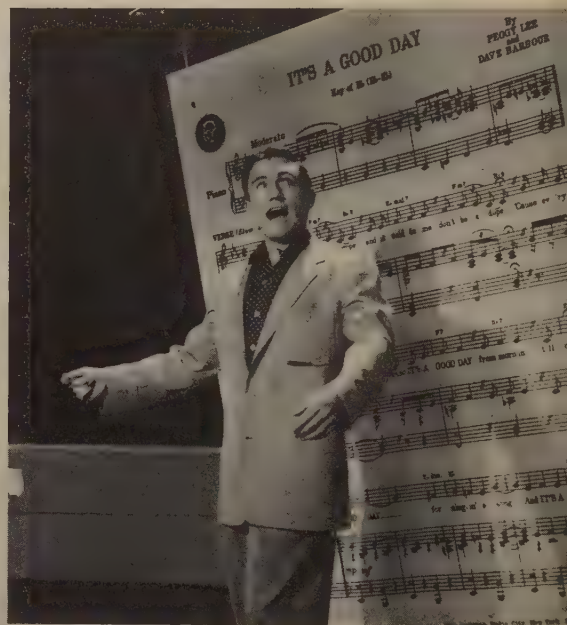
Continued on page 22



"Jazz offers an anthem of praise," says the REV. A. L. KERSHAW (left) on a program beamed to the non-church teen-ager (see page 5 for story -- "Religion and Jazz"). With Mr. Kershaw is the popular young recording artist -- MERV GRIFFITH.

Programming for the TEEN-AGER

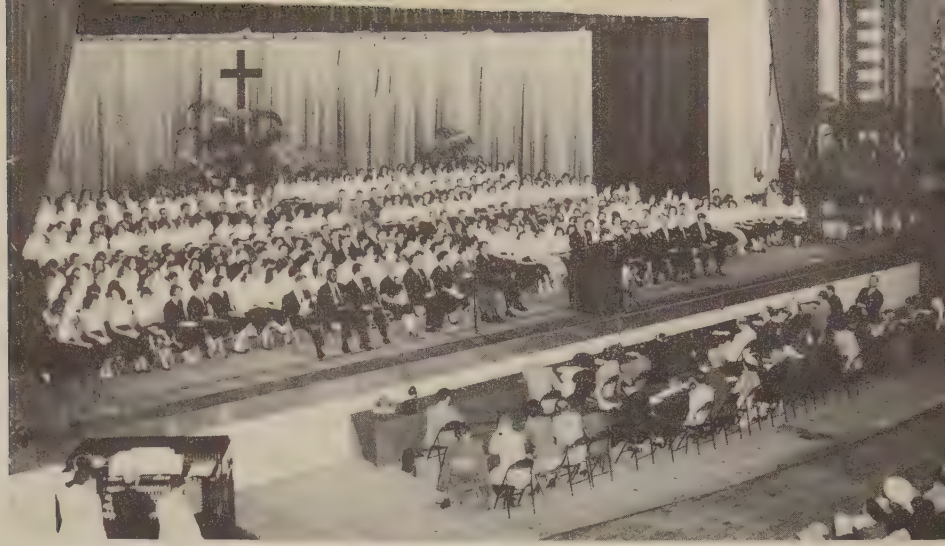
On the C.B.S.-TV program series -- "Look Up and Live" -- produced by the Broadcasting and Film Commission (NCCUSA) MERV GRIFFITH goes into a popular song that reminds young people, "It's a Good Day."



On the WQXR (New York City) afternoon radio program -- "Other People's Business" -- WILLIAM PFEIFFER (director of the School of Music of Silliman University in the Philippines) tells ALMA DETTINGER about programs aired over Station DYSR (see page 28) by university musical groups.

Photo by Jay Sharp

Question:



Standard Photo

Are We Doing

ENOUGH?

The teen-age EPISCOPAL BELL RINGERS of the Cathedral of St. Philip in Atlanta (*Georgia*) were chosen by MISS ARLENE FRANCIS to appear on her regular morning "Home" show, aired by the N.B.C. -TV network.

The Answer

Is

NO!

to by Hadaway



We need more programs
like these

FOR and BY our
Young People

Continued from page 19

began assembling our equipment for what was to be a full day's hike (TO RATTLE OF CAMP EQUIPMENT)

WERNER: (WHISTLING LIGHTLY) All set, are you, Fellows?

HANS: My food bucket. Where is it? I left it right here last night.

GERD: Haven't any idea, Hans.

HANS: Peculiar! Werner, you didn't move it, did you?

WERNER: Not I. But what's wrong with the one right there in front of you?

HANS: Not mine. I thought it was yours -- or Gerd's.

WERNER: Nope. I've got mine.

GERD: So have I.

HANS: Then I know -- Klaus took my food bucket instead of his. (SOUND OF REMOVING COVER) That's it! This has bread in it. Mine had some of the left-over trout in it, from that first camp supper of ours. Good trout. Couldn't bear to throw them away. And since we didn't take any food with us yesterday --

GERD: (INTERRUPTING) Yeah, on what was supposed to be a short hike -- when we "wouldn't need any food!"

HANS: I figured I'd have them for today. They were good trout.

WERNER: (LAUGHING) Perfect trout. Looks to me as if Klaus had made a lucky mistake, taking your bucket instead of his own. All you get, Hans, is bread. Klaus gets trout.

GERD: Lucky mistake is right. Don't look so glum, Hans. Bread may not be trout, but you won't starve on it, you know.

HANS: So be it! Let's get going. (DEPARTING STEPS SEGUE TO LODGE BUSINESS AGAIN) So, Gentlemen, we "got going." And while we sit here resting from our own skiing junket today, I'll finish my story -- very quickly. It has not been an easy one to tell.

ALL: (CHATTER OF "NO HURRY," ETC.)

HANS: That third day we made our way toward the summit that we had been unable to reach the day before, because of the storm. We had decided to gamble on leaving the camp unguarded. We expected to catch up with Klaus along the way somewhere. We found no trace of him. We didn't worry too much, though -- not until we got back to camp at nightfall, and he wasn't there.

1ST MAN: Not there?

HANS: No. And by the next day -- no Klaus, even then. So, we knew!

1ST MAN: He had fallen?

2ND MAN: Lost in a crevice?

HANS: Two patrol men came up to camp. The same two we had met just before the storm. Asked if we knew Klaus Fischer -- age, sixteen -- from Braunschweig. Said he had been found by another patrol, over in the Belear mountain country.

3RD MAN: Looking for new rocks to climb, I suppose. Was he hurt?

HANS: He was dead. (PAUSE) And he hadn't even begun his climb -- the climb he had been talking about for so long.

2ND MAN: Not climbing?

HANS: Not climbing. Klaus was found in the valley. He had not slipped. He had not fallen into any crevice -- or been caught by an avalanche. He had died for the simple reason that he was hungry.

3RD MAN: Hungry?

HANS: Yes, hungry. And, of course, because he had made the mistake of taking my food bucket instead of his own.

1ST MAN: Your bucket?

HANS: Remember? The left-over trout I didn't want to throw away? They had spoiled. And Klaus had eaten them. Poisoned -- because he was hungry, and had the wrong bucket. Except for his mistake, made in

the darkness of our camp, I would have been the one to eat those trout. You realize that, don't you? So, Klaus really died for me -- *instead* of me, that is.

1ST MAN: You are saying that, in death, Klaus was your substitute, Hans? At least we can talk sense. There isn't actually such a thing as a "substitute" -- when it comes to death.

2ND MAN: I don't know. Maybe there is. We started out talking about various meanings "behind events." Meaning that cannot always be grasped by the human mind. And about chance, coincidence, destiny -- call it what you will. Look at what happened during the war. Didn't we all, at one time or another, have the feeling that one man who had died had really died in place of another? All because of some apparently insignificant detail -- something that just "seemed to happen" at the crucial moment.

1ST MAN: That was wartime. What about now?

3RD MAN: I feel the same way. When it's my time to die, I'll die. It's that simple. No one is going to do it for me.

HANS: Perhaps you are right. But, even so, through all these years I have never recovered from the shock of that boy's death. The injustice! Klaus was so young. So excited about the mountain climbing. Then that stupid death. Almost ignominious. From poisoned fish -- that he wasn't supposed to have in the first place. It just doesn't make sense. It should have been me, I tell you.

2ND MAN: I know of Someone who never should have died as He did, Gentlemen -- that is, if you insist on being "logical" about it --

HANS: Go on!

2ND MAN: Well, what shall we say of the One I am talking about? A Man who died of His own free will, by His own decision -- as a substitute for *all of us*. For the whole wide world! There *was* a Man who died as a substitute for others, you know -- in a "wonderful exchange."

A Man who, in death, gave His life for ours.

3RD MAN: Golgotha!

2ND MAN: Golgotha -- and Gethsemane, yes. Divine guidance leading to the substitution, human suffering in the time of decision, finally the decision itself -- His own. You see, Christ died for others, of His own free will: *Father, into Thy hands I commit my spirit*. I don't know how you fellows feel about it -- and especially Hans, here -- but it seems to me that when we think deeply about that death on Golgotha, any human death -- even the most tragic or incomprehensible -- can appear but insignificant.

1ST MAN: You, Hans? What does this say to you?

HANS: Friend, it says much. I believe it has come to me only tonight -- with that one word, *Golgotha* -- that each one of us lives because of the Great Substitution there. And you -- as you were just now clarifying it for me -- you know, while you were talking, I was watching as the flames of our warm lodge fire here lit up your face. I could see Klaus, and how his face glowed in the light of our mountain camp fire -- twenty years ago.

It took you, my Friend, to remind all of us (and especially *me*) of the one great truth: Through human death there is a way to the Saviour, who also died -- died for us. I still say, I don't understand it. I can't explain it. But I have come to the point where I can say, logical explanation or no, the truth remains.

On Golgotha there was a "glorious exchange." Call it a "substitute death," if you wish. Call it beyond logic -- beyond human reasoning and comprehension. A death that demands of us *faith*. By my own medical science, for instance, I may not be able to account for it -- but I can *believe*. In that is the substance of *faith*.

(TRANSLATED FROM THE ORIGINAL GERMAN)

"Can Love Be Wrong?"

(As Translated from the Original German)

General theme of a one-time song hit was, "Can Love Be Wrong?" Like any other popular song, this one was sung and hummed by thousands, as you know. The answer given by the average person to its question was, of course, "No." Meantime, young people have gone right ahead having "girl friends" and "boy friends" as soon as possible.

Incidentally, I have often been amused at the way some young men talk about such "acquisitions." They say, "Oh, boy! I've got myself a new girl friend" -- just the way they say, "Take a look at my new pocketknife. It's the most!" When we talk about *getting* a girl friend -- using the current language of today's younger generation -- it seems to me that, in the very expression "getting," we are using a terminology that more appropriately belongs to things rather than it does to people.

Perhaps this helps to account for what some adults call "a shocking lack of consideration" in today's young people. This business of "having a girl friend" has become so widespread nowadays that the fellow without one is frequently ridiculed. A girl without a boy friend at hand is considered "old-fashioned," "unsociable" -- at least, by other girls her age.

When Boy Leaves Girl

Let us, too, ask this question: What happens when a boy-girl relationship is broken off (whether it be one of long or of short duration)? It seems to me that common terminology, in this case also, gives reference to *objects* rather than *persons*. A young man acquires a girl friend and, in the slang of the day, he says he has finally "hooked her." Then, he gets bored and decides to "get rid of her." Or, more picturesquely, he tells us he managed to "get unhooked." Now,

The following talk, covering some of the personal problems of the teenager, is by DR. GUIDO GROEGER, who is director of the Marriage and Family Counseling Office of the Protestant Church in the Rhineland. It is an illustration of the tape-recorded discussions referred to in the first article in this issue of The Christian Broadcaster (see page). It has often been used to introduce group consideration of this particularly difficult subject and is indicative of Germany's straightforward approach to social problems.

* * *

unhook is a term commonly used by section hands working at railway shunting stations, where they "unhook" freight cars.

As we all know, to get the freight car out of the way, it sometimes needs a good push. And, when a fellow is tired of a girl, he often thinks that "a good push" is in order for her, too. Yet, often enough the girl does not want to be "gotten rid of." She is perhaps deeply attached to the boy. When he first met her, he outdid himself to please her, to impress her with his charm and everlasting affection. Then, just when she quite seriously is impressed, when she really is "falling in love," he wants to "get rid of her" -- and in a hurry.

"Body and Soul"?

At this point, we might as well admit frankly that such a situation is often to blame for the change from a pleasant boy-girl friendship to a much more intimate relationship. You and I know that, then, Sex -- with its ultimate complications -- is likely to come into the picture. Many a girl has the idea that the only way to hold a man is to give herself to him completely -- "body and soul," as another popular song has it. And it is shamelessly true that some mothers even encourage such a giving -- either deliberately or unwittingly -- by advising: "If you really want to keep a boy -- well, you'll learn quickly that you have to do what he wants you to do."

What happens far more often in such cases, however, is not what the girl was counting on. By giving herself completely, the young girl does *not* gain any permanent hold on the boy in question. To the contrary, as she falls more deeply under the spell of his influence and desires -- as she struggles to make herself over according to

his pattern for her -- he is finding her progressively less appealing.

We go back to our original question: "Can love be wrong?"

What Is Love?

To begin with, it is important that we know what we mean by *love*. What we think it is. What we think it should be. There is a popular belief -- an erroneous one, I feel -- that love is an emotion we can create at will, organize, shape according to the situation of the moment. True, a young man who "goes steady" with a girl may succeed in arousing a quite real feeling (including apparently urgent sexual desire) in both of them. This does not necessarily mean that either has found *love*. There are "emotions and emotions." Exactly what is *love*?

Today's young people -- as you well know -- are pretty alert about what to say to each other when it comes to this business of love-making. You have read what you call "hot-stuff" in the cheaply edited novels. You have seen what you call "hot stuff" in the movies. And in your shops and offices you have come to talk quite openly and casually on all manner of subjects with those with whom you work. Far too often, when Sex is the topic of conversation, you hear only what is vulgar and ugly.

Love Versus Sex

The fact is with us: Most boys know how to talk to girls about Sex. And girls know how to answer, one way or another. But this does not mean that in finding Sex they are simultaneously finding *love*. We insist that real love is not an emotion you can create or channel or shape deliberately. To each person, love is a *gift*. A gift to those who are capable of understanding it, of cherishing it. All we can do is to have our hearts ready to receive the gift when it comes. And, in the main, such readiness requires a certain maturity.

Can love be wrong? I have an idea that, in reality, the love described by our song hit has very little in common with the true and lasting love which I have just mentioned. I firmly believe that there is such a lasting love about which every young man dreams at one time or another, and for which he goes on hoping, deep down in his heart. It is something quite different from the emotion described in the hit song.

So -- you want to know what we actually do mean by "true love."

If we wish to know the deeper meanings of the familiar statement, "I love you," suppose we listen to our great poets, to our great lovers of history. They tell us that these "three little words" should mean something like this: "You -- you alone! You answer my every need. Everything I am and have is yours. I shall always want to be with you, to care for you, to protect you. I want to share your life, not merely force you to share mine."

There, briefly, is something of the spirit of real love. Love knows no compulsion. Where there is such, love is not love in its fullest sense.

The Self-Centered "I" Approach

Unfortunately, these same three little words -- *I love you* -- very often seem to indicate something different. Too often, when a young man says, "I love you," he is actually saying: "I -- I -- I -- a thousand times I. I want all of you, to possess you and to shape you." And sometimes, at least in his own thinking, he adds: "If you don't see it my way -- well, don't keep me waiting too long. There are plenty of other girls around here, you know. But right now -- how about coming across right now? Why worry about *love eternal*? This is *now*. I want you now!" All of which is a highly one-sided approach, with very little of the *you* equation.

I personally believe that it is important for both young people and older ones to be alert to the frightening misuse of the word *love* in these times. What is love, indeed? Love is devotion to another -- personal, complete and lasting devotion. Love is a willingness to share responsibility with another, all kinds of responsibility. Love, with all its facets, is a "togetherness." What, then, is our song hit trying to imply when it asks, "Can love be wrong?" I repeat, I do not think it is the kind of love about which we have just been talking. I do not think it is love at all.

What Is Wrong -- and When?

I am reminded of a novel which, not too long ago, ran as a serial in an illustrated magazine; was later available, in a cheap edition, at all newsstands. It found its way into city high schools and country farmhouses. Somewhere along in the story, a young woman explains succinctly why she once had had "an affair" with a man. Why? "I just desired him, that's all."

This brings me to suggest that, perhaps, the question of our song might better be:

"Can desire be wrong?" Certainly, the love we defined a moment ago -- the enduring devotion of man for woman, woman for man -- can never be sinful. Yet the word *love* seems to have been so sadly misused by many of today's generation (and by song hits, in particular) that -- to put it baldly -- about all it seems to stand for is *desire* -- Sexual Desire and Sexual Fulfillment.

So I say the question might better be: "Can desire be wrong?" And this is something different. If love is but a sort of camouflage for Sex, then love *can* be wrong.

A Follow-Up Question

This is a point we must insist upon, because just such dubious love-making seems to have become an almost take-it-for-granted procedure among countless young persons today. Young people may follow this statement of mine, then, with the query: "Do you mean I can't have a boy friend?" -- or "a girl friend?"

That is not what I am saying. I am saying, however, that the Creator -- in His wisdom -- has arranged things in such a way that, during the early days of their maturing, most young people feel within themselves a very definite sense of opposition to, or relative disinterest in, the opposite sex. What does the early teen-age boy have to say of girls? He says they are "silly goons." And the girls? They say, "Boys are so dumb!" And, during this early adolescence, both boys and girls seem to be happier in groups of their own sex.

This instinctive indifference to the opposite sex during such years should not be minimized. It allows young teen-agers to learn more about the sexual drive, to find out more about how to master it. Boy-girl -- kept too closely together, two-by-two, this means real danger that sex mastery will *not* be learned.

Boys and Girls Should Meet

It is normal and natural that boys and girls should meet each other, should have an opportunity to know each other. But notice that I speak in the *plural*. Turning to the individual young man as he grows older, we assume that in all likelihood out of the several girls whom he has known he suddenly finds one he likes better than any of the others. He even asks himself the question: "Is she the one I want to marry?"

Now, *there* is the right kind of question. Not "Will she be my girl friend until

NOTE: Feature articles (including illustrative scripts) received in the original German were translated by MARTIN JOHN KIEFFER, formerly of Alsace -- currently a professor in the Lycée Français in New York City.

sombody more exciting comes along?" but, "Do I want her for my wife?" If a boy says "no" to that latter question, where any one girl is concerned, then it is time to watch how he plays around with her.

Boys and girls in their late teens ought to be given every opportunity to meet each other. The Christian community should be aware of this need. From the very start, forbidding young people to see each other is dangerous, even wrong. Let's face it: they are going to see each other, whether or not the grown-ups who are concerned know about it. The point is that grown-ups must be on the alert to *where* their boys and girls meet.

One way of meeting the undebatable is for the adult Christian community -- within the framework of wholesome, fun-providing young peoples' associations -- to open the way for boys and girls to enjoy each other's friendship. This is always possible, though it may mean that some of us grown-ups will have to re-learn how to "have fun" in an uninhibited, more nearly "youthful" fashion.

Marriage Is the Ultimate Goal

The boy-girl relationship can be a very happy and rewarding one, in some respects even a very close one -- without the "closeness" extending to sexual freedom. A young man has no right to wish for the intimacy of any sexual relationship unless he is thinking in terms of marriage.

My final emphasis -- which I should like to make in the form of an appeal and a recommendation to each one of you young people is: Each of you should prepare your heart for love, prepare for that gift of deep and lasting devotion. To do so, maturity of thought and emotions is required, together with a mastery of all emotions that do not lead to the ultimate goal of love -- which is marriage. Never forget these words, which those who truly love can repeat with ever-renewed conviction:

Love is as strong as death. Its flashes are flashes of fire. It is a flame from God our Lord.

This kind of love cannot be wrong!

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News and Information

All news items received in the original German and translated therefrom are indicated to the right of the title by an asterisk. Translator of these items was MISS EMMA SAXLEHNER. Miss Saxlehner is now with the National Council of Churches (U.S.A.), working in the Central Department of Research. Formerly of Budapest, Hungary, she came to America some four and a half years ago.

AFRICA.....

▲ WHY RADIO IN CAMEROUN

Protestant church services from Yaounde are now broadcast each week in five languages: Bula, Basa, Douala, Bamileke and French. The Rev. Remi Bija reports responses from all over Cameroun and French Equatorial Africa. A young man in Fort Archambault writes that the radio has become the church of the Bulu men there since they do not understand the local dialects. They meet in one house and join in the songs and prayers as a regular custom. He has written to all his "brothers" that they, too, should tune in to his services.



Another writes from the forests of Meloundou in the southeast corner of Cameroun. When he heard the sermon he locked himself in his room and wept because he realized that he had been stupid to think he could ever run away from God, and he confessed his foolish ways. Others write from non-Bulu speaking parts of Cameroun -- Foumban, Foubot, Nkongsamba -- that they have certain houses as their meeting places, where they gather on Sundays and invite those who do not know the Lord Jesus to come.

A Bulu pastor writes that because he has grown old the young men no longer like to listen to him so he has set up a radio in his church where they can listen to one of their own generation broadcast from Yaounde!

The Psalmist indeed spoke truly when he sang: *Whither shall I go from Thy spirit? And whither shall I flee from Thy presence?*

DRUM CALL

October-December 1956

ASIA..... Japan

Japan is launching a UNESCO-sponsored pilot experiment in the use of television for rural adult education which is patterned after an earlier

JAPAN FORMING TELE-

CLUBS AS EXPERIMENT

experiment carried out in France with the cooperation of UNESCO. Some forty community viewing groups or tele-clubs, will be formed this year in schools and in the civic centers covered by the various TV transmitters of Tokyo, Nagoya and Osaka. These will test the validity of applying to Japanese conditions experience gained in the formation of similar tele-clubs in French rural communities. Japanese educational and broadcasting authorities will also produce a series of at least thirteen special programs designed to demonstrate vital problems confronting Japanese agriculture and to suggest ways to solve them through the introduction of modern techniques.

To prepare this experiment, UNESCO granted a fellowship to Mr. Shigenori Arimitsu, audio-visual expert in the Adult Education Bureau of the Japanese Ministry of Education, so that he might study the European experience in the use of television for rural adult education. Mr. Arimitsu spent time in France, the United Kingdom and Italy before returning to Japan to become Secretary-General of a special committee which will be in charge of carrying out the experiment there.

The Japanese experiment will be carried out with UNESCO's financial help from September 1956 to the end of August 1957. It is the first application of such a tele-club formula to any of the Asian countries.

UNESCO Release



MATHEW OGAWA, director of the Audio-Visual Aids Committee (AVACO) of the National Christian Council of Japan, directs a workshop group in the Tokyo recording studios.

PROGRAMMING

..... Korea

*May the blessings of the Lord
rest upon Station HLKY !*

This is the front line above the 38th parallel. We are surrounded by thick woods and high mountains and just in front of us is the Chinese Communist Army. It is our greatest pleasure that, even in such a dangerous place, God's words are to be heard, so that the sheep without shepherds may have comfort and help.

More than half of our officers have their own radio sets. When their drilling of the day is finished, the soldiers gather before the radios to listen to the programs which enable them to relax and hear the news from the rear. When they listen to the radio, they forget all their weariness.

I am sure no one listens to the Sunday morning *Radio Church* from your station with more attention than the ROK soldiers along the front lines. Here on the top of the mountain each outpost is responsible for a wide sector. The distance between outposts is very far, so we chaplains find it almost impossible to visit each of them to lead them in a worship service on Sunday morning. Since our soldiers must always be on the alert against sudden enemy attack, they are not allowed to gather in one place for any church services. But, through radio, they can have a worship service. They listen to HLKY on Sunday morning at 7:30, and the music and the message give them much inspiration. In the dugouts along the front lines, radio is a more effective evangelist than any chaplain.

Even non-Christians listen to the *Radio Church*. They attend this service holding their rifle in one hand and the Bible in the other and wearing heavy helmets on their heads.

CHAPLAIN SANG CHAN LEE
27th Inf. Reg., 5th Div., ROKA

..... Philippines

▲ FEBC IN MANILA TO EXPAND*

The Protestant radio station of the Far East Broadcasting Company in Manila -- known as *The Call of the Orient* -- now broadcasts three programs simultaneously. They are the *Service of the Nation*, *Manila's Fine Music Station* and the *Oversas Service*. This last serves, mainly, Asia. It uses two 10 KW, one 2.5 KW and one 1.5 KW shortwave transmitters. It has often been heard in Europe on 16.85 m (17,805 khz).

The home office of FEBC in Whittier (California) received a used 50 KW RCA shortwave transmitter and a used 100 KW General Electric shortwave transmitter several months ago, both of which have been dismantled and shipped to Manila.



Offices of Station DYSR (which is located on the campus of Silliman University, in Dumaguete City, Philippines) open on the Pacific sea front. Not a bad place to work!

Since DYSR began broadcasting, many of us have been aware of the tremendous challenge that is before Christian radio broadcasting in this part of the world. The Philippines and Korea

DYSR EXPRESSES HIGH

HOPES FOR FUTURE

are the only two countries in Asia where a non-government, non-commercial Christian broadcasting station can be set up, and their potential listening audience is almost half the population of the world. Since radio affords the wide open door which even Communist China cannot close, at times we are discouraged by the slow progress that is being made in rising to this opportunity. However, even as we have heard the voices of Asia saying, "Come and help us" -- so our friends in the States have heard us calling for the "wherewithal" to do it.

Recent meetings in the States have approved plans for a campaign to raise \$100,000 -- half to complete the coverage of the entire Philippines by radio and the other half to begin expansion of broadcasting into Southeast Asia. As one good friend put it, "This is just a hunting license." We have high hopes that this is the doorway into greatly increased effectiveness in making the *Voice of Christian Brotherhood* (Station DYSR) the true "Air Force of the Christian Gospel"

For the last two years the radio station staff has held a regular period of devotions from 8:00 - 8:30 every morning. All of the staff members take their turn in leading this period, and we find it a most rewarding way of beginning our day's work. Recently, we began again a program started the year before last -- that is, the extending of the devotional period to a full hour once a week. At this time our staff members join in a discussion of our purposes and how we are accomplishing them. Our aim is to examine every phase of our programming to see where it can more effectively carry out our purpose of Christian Broadcasting.

Our first discussion worked on the problem of entertainment versus education. Future meetings will take up the discussion of the place of popu-

The Christian Broadcaster

PROGRAMMING

lar or secular music in our programming. From there, we shall go on to discuss the many other aspects that will enable us to build the kind of program that will apply Christian principles to every area of life.....

The quarter beginning with the month of July saw us push ahead with long-laid plans to increase our hours of broadcasting. Despite recent losses in the programming staff, we are adding a total of 7 hours to our program -- making a weekly total of 74 hours. This addition is distributed as follows: one-half hour each weekday morning (with sign-off at 10:00 instead of 9:30); and four hours on Sunday (with sign-off at 1:00 P.M. instead of 10:00 A.M.) On Sunday we now sign on at 4:00 in the afternoon instead of at 5:00 as formerly.

Together with the engineering staff, the program staff is experimenting with ways and means of releasing program people from routine announcing duties in order to be free to produce the new programs that are being contemplated. We are also having to depend a good deal on volunteer announcing help from Silliman University personnel. However, supervision and training of these volunteers is, in itself, time consuming.

CONSTANTINO BERNARDEZ
DYSR Program Director



With the extended schedule, we shall broadcast two services on Sunday morning from the local church. The first one is broadcast "live" at 8:00 A.M.; the second one is recorded on tape at 9:30 and broadcast at 11:00 A.M. We are hoping that our Manila studios will be able to supplement this type of program with recorded services from the Manila area and thereby enrich and broaden the scope of our programming in this field.

With the start of the new school year, many of our former programs are being "revived." Among these are *Studio Guest*, *My Witness*, *Atong Drama* (Visayan Drama) and *Klase sa Biblia* (Visayan Bible Class). Another news-type program makes a debut this quarter. This is a nightly round-up of selected Philippine editorial opinion taken from material given to us free of charge by the *National News Service* in Manila.

October-December 1956

Eight years old... When your child is only eight, you think of him as just beginning to grow up... But when a radio program is eight years old, you don't say "only"...

"EVENING CHIMES" HAS EIGHTH BIRTHDAY

When a radio program arrives at its eighth anniversary, it is mature. It has come of age. Eight years of *Evening Chimes* (Manila- aired) represents four hundred and sixteen programs -- 12,480 minutes spent before a microphone giving the best in sacred music of all Christian traditions; bringing (with "moments of meditation in music") comfort, inspiration, challenge and courage to men and women of all creeds, conditions and convictions.

Since radio is a costly medium, how do you support your *Evening Chimes* broadcasts? This question is frequently asked. And the answer is one of dedication.

The Manila Broadcasting Company, dedicated to giving their listeners the finest in listening pleasure, has given to eight years of *Evening Chimes* 29,952 pesos-worth of air time at prevailing DZMB rates. The Union Theological Seminary Department of Sacred Music, dedicated to the ministry of music, has given to eight years of *Evening Chimes* 33,280 pesos-worth of talent, computed at prevailing talent rates. The Radio, Audio-visual Commission of the Philippine Federation of Christian Churches, dedicated to the Christian ministry via radio, has given to eight years of *Evening Chimes* 37,490 pesos-worth of talent and production facilities and personnel, computed at prevailing rates.

Evening Chimes has been possible for eight years only because of dedication such as this, in which men and women have given selflessly of themselves that this valuable radio ministry might be carried forth.



Recorded in Manila for airing over DYSR was an interview with DR. FREDERICK HARRIS, former pastor of the Foundry Methodist Church in Washington, D.C., now chaplain of the U.S. Senate. Dr. Harris was in the Philippines to present the Freedoms Foundation Gold Medal to President Ramon Magsaysay.

PROGRAMMING

Are Your Prayers Up-to-Date?

Are your prayers as up-to-date as your conversation? Can you pray about the same things that excite you in chatting with a friend?

Did you bring any of the world's basic problems before the Throne of Grace when you prayed today? Do you want a new up-to-date subject for your next conversation with your friends and for your next prayer to God?

Here is a subject of major importance. Almost every newspaper and magazine you read will make you think of it. Your radio should remind you every time you turn it on.

Today millions of Arabs are listening to their radios. Not a single one of them is hearing a single word of the Gospel of Jesus Christ unless today is Sunday. Two or three Sundays a month some of them can hear, for a few minutes, in their own language a message from the Holy Bible. There is no radio station in the world that gives a consistent Christian message in Arabic.

But this is the Twentieth Century. It would be possible for people from every corner of the Near East to hear the Gospel of Jesus Christ if it were on the air in Arabic and the other languages of the area. In a crucial period like this it is of the greatest importance that the Gospel be brought to bear on all the major problems of humanity. And where are there more of them than in the Near East? In this period when peoples' loyalties are all being challenged and changed, the Near East must hear the challenge of the Gospel of Jesus Christ, who can work the deep change in the hearts of men that transforms all of life and gives new vision and understanding.

Evangelical Christians in the Near East are working and praying for the establishment of a *Christian Radio Voice* for the area. They carry for Christ's sake the burden of the effort. But all Christians can share in prayer -- prayer that is as up-to-date as your conversations with your friends and as pertinent to modern life as the latest news.

Include this need in your family prayers and conversation and in your church worship and discussion this week.

●●● On Sunday pray that the Gospel may go on the air in Arabic.

●●● On Monday pray that Parliaments and Principalities may be moved to grant permission for a Christian Radio Station.

●●● On Tuesday pray that all the Christians of the Near East may be united in their witness of the Gospel.

●●● On Wednesday pray for those who have never heard the Gospel before, though the weird wonders of the West have been thrust before them on the screen and on the air.

●●● Let Thursday's prayer be for the young Arab Christians that eagerly ask for training in the use of the microphone.

●●● Raise Friday's prayer for those whose static ancient faith has become meaningless in this progressive modern world.

●●● Let Saturday's prayer time lead you to a knowledge of what you can do so that you can pray conscientiously on Sunday that the Gospel may go on the air in Arabic and other Near Eastern languages.

And whenever you turn on your radio, pray that the slim steel tower of a Christian Radio Station may be raised soon to the Glory of God in the Near East. Share this prayer with the Arab Christians.

This prayer subject will make your most up-to-date topic of conversation today.

by the REV. EDWARD LUIDENS
American Christian Mission
Amarah, Iraq

AUSTRALIA

Television had its inaugural in Australia this year with the opening of the Olympic Games. Following the pattern for the radio stations of the country, government-owned television stations of the *Australian Broadcasting Corporation*, together with privately owned stations. One national and two commercial stations are located in each of the two large cities of Sydney and Melbourne. Four companies have already been granted their licenses for commercial-stations, operation in the two cities. These licenses are held by newspaper publishers, radio stations, agencies of the entertainment industry and television manufacturers.

The national TV service of A.B.C. went on the air on a fifteen-hour weekly basis, with plans to increase to twenty-five hours weekly by mid-1957. Commercial station HSF (owned by the *Melbourne Herald*) gave November 4 as its opening date -- on a thirty-hour weekly schedule. In the main, programs will consist of English and U.S. films that have proved to be especially popular.

A television fee amounting to 5 pounds (Australian) -- approximately \$12.00 or 47 marks -- will be charged. License fee for commercial stations is 100 pounds (Australian) -- approximately \$250.00 or 940 marks -- plus one per cent of the gross income from time sales. Station HSV (Melbourne) will charge its customers, at the end of a one-year contract, some 2000 marks (\$500.00) for each thirty-minute period.

The Christian Broadcaster

In order to follow up and maintain the interest of the hundreds of young people who have been contacted through *Freedom Radio*, of the Christian

BIBLE STUDY COURSES

BRING TRUTH TO AUSTRALIAN CHILDREN

TRALIAN CHILDREN

The course is a simple, systematic, daily reading and study of a scripture portion. Question papers are sent which the student answers and returns for marking. Markers maintain a close personal link with their students. Award seals are given for correct papers and, when a certain number of studies has been completed, a *Diploma Card of Merit* is granted, to which further award seals can be added until the course is completed.

The present course takes the student through the four *Gospels* and *Acts of the Apostles* in a very interesting manner as the studies are made from the viewpoint of various characters: Matthew, sailor; Mark, reporter; Luke, explorer; John, mountaineer.

From this *Junior Bible Course Mail Bag* come the following:

●●● "I have finished the three weeks of work you sent me, I have learned a lot which I didn't know just by reading the *Gospel of St. Matthew* and answering your questions. You will see by my first lesson that I didn't do one each day. That was because I received my lessons nearly at the end of the week, so I did them as soon as I received them so that I could do the next one in a week. I close this short note now, thanking you very much. God bless you."

●●● "George has been sick with a slight attack of polio, and doctor advised me to keep his good books away from him, and give him only papers that I could destroy when he was better."

"I received his course and kept it for him, and when he received his letter the other day, I gave his course to him. I would have done so when he started back to school, only I thought he would be out of the *Voyage* seeing he hadn't sent any *Logs* in."

"He is quite excited about doing it and his father and I are really pleased to see him get such an opportunity of doing the Bible Lessons as we live five miles away from our nearest church and there is no Sunday School now."

●●● "Ross received the *Diploma Card of Merit* on Saturday and is a very pleased little boy indeed. He likes doing the Bible Lessons and never misses a day before or after school, and has no trouble in finding the answer to the questions. He is a keen Sunday School student and is very upset if it is wet and the teacher cannot come out."

Christian Radio Missionary Fellowship
FREEDOM RADIO

October - December 1956

BRITISH ISLES

▲ "EPILOGUE" IS THIRTY YEARS OLD

Epilogue, the concluding program of the *Home Service* every Sunday night, celebrated its thirtieth birthday this year. Stuart Hibberd, who was present at the program's inaugural September 26, 1926, also participated in its 1956 program celebration by reading *Psalm 103* and Chapter 15 of the *Gospel of Luke*. *Epilogue*, as it is aired today, is a devotional program with the general format of a brief worship service. It is of special appeal to the adult listener. Scripture selections are read by prominent actors and radio speakers. Music is by a radio choir.

London Radio Times

▲ TOBACCO COMMERCIALS RESTRICTED

Tobacco commercials will no longer be heard on telecasts for children and young people over the commercial TV stations in Great Britain, according to English Postminister Dr. Hill. Dr. Hill issued this statement in response to an inquiry of the labor-opposition in the House of Commons. Because of the recent studies on the possible relationship of excessive smoking to cancer of the lungs, the House group advocated the prohibition of the tobacco commercials during the fifteen minutes preceding and following children's programs as well as during the programs themselves. Dr. Hill approved the prohibition of such commercials only during the programs themselves.

* * * *

Two reports given in Sheffield at a meeting of the *British Corporation for Promoting Sciences* concerned the influence of television on the

thinking and the living habits of both adults and children. Result of research studies presented in the reports would indicate that the taste and initiative of adults have been set back some five years by television, while the apparent influence of the medium upon children is not so great as has been assumed. William A. Belson, a psychologist of the *British Broadcasting Corporation* and a ranking listener-authority, made a study of the living habits of some eight hundred persons (350 television-set owners and 450 non-owners).

The "television honeymoon" lasts about five years, Mr. Benson says. During that period the interest of viewers is largely concentrated upon television; other interests and activities are lessened by 14 per cent. Following this period, television seems to take a more proper balance, with individual interests and thinking returning to a relatively normal pre-television standard. Exception to this trend comes in connection with cinema attendance.

These general conclusions can be further broken down, according to Mr. Benson. It was dur-

PROGRAMMING

ing the first year of set ownership that the interest in activities other than television dropped 16 per cent. By the third year the curve was again moving upward; by the fifth year it had returned to normal, in most cases.

In connection with other amusements Mr. Benson's survey brings forth these trends:

- Cinema: During the first year of set ownership movie attendance dropped 42 per cent. At the end of five years it still showed a 30 per cent loss.
- Theatre: With television came an attendance decline of 20 per cent.
- Ballet: With television came an attendance decline of 11 per cent.
- Politics: With television, participation in political activities dropped 13 per cent.

Mr. Benson's statistics further indicate that in the five-year period under study the time spent -- by those with TV sets -- in card playing and in reading was affected. Also, there would seem to have been a somewhat peculiar trend when it came to gardening. Individual interest in gardening declined during the first year of set ownership, later increasing by 13 per cent over the pre-television period, finally returning to a relatively normal level. With television, there was a noticeable increase in attendance at football games, horse races, art galleries and museums.

It should be noted that Mr. Benson's survey was based on answers by viewers of the B.B.C. programs only. It is possible that decrease in movie attendance, for instance, may be even greater with the expansion of commercial programming, which is more nearly similar to the cinema.

Meantime, Dr. Hilde T. Himmelweit -- reporting on the influence of television on children -- concludes that in only a few families is TV a "disease." Dr. Himmelweit based her conclusions on the questioning of some five thousand children in different areas. From 70 to 80 per cent of this group claimed to watch television regularly, but there was little evidence that television as a diversion was taking a ruling place in the life of the children.

EUROPE France

▲ TELEVISION AND THE CHILD

La Télévision et L'Enfant, with headquarters in Paris (29 rue de l'Ulm), was organized some two years ago for the purpose of bringing together educators, doctors and psychologists, television producers and parents, in order to consider ways of adapting the television medium to the needs of young people, as well as to assemble all relevant documentation.

Since its founding the organization has sponsored several research projects among teachers and pupils, to determine what, in existing school

broadcasts, has special appeal to young people. It has also conducted a survey among various church youth groups and children in relatively isolated areas.

Another survey, which involved sending some twelve hundred questionnaires to homes in five *départements*, was sponsored in cooperation with the *Nion Nationale des Associations Familiales*. Two additional research projects are now under consideration -- a systematic investigation of broadcasting tastes among the working classes in a selected Paris district; another among groups of young people who are either maladjusted or physically handicapped.

Purposes of the organization are: (1) to serve as an information source -- both for the public and for program production staffs of the television industry -- on television needs and interests of young people; (2) to act as a documentation center for existing youth movements. The organization hopes to promote similar experiments in other countries and to sponsor other research committees and international conferences.

EBU Bulletin

..... Germany

The Word in the Age of Pictures was the main theme under consideration during a recent meeting of the Evangelical Academy of Radio and Television held in Bad Boll. Aim of the study was twofold: (1) to consider the influence of pictures -- or the visual media -- on the individual; (2) to consider what place there is for the word as such in television. Query: Is it possible that because of the strong suggestive influence of the visual there is need for a special approach to the question of word continuity? Also discussed were: *The Educational Function of Television; Drama as a Radio/Television Format.*

Chairman of the Bad Boll meeting was Gerhard Guenther, director of the Evangelical Academy of Hamburg, with Pastor H. W. von Meyenn of the Bethel Church Radio Center as co-chairman. Participating were ranking leaders from Germany, Switzerland, Austria and the Netherlands, among them the president of the Workers Association of Radio Institutions, Superintendent Fritz Eberhard of Stuttgart.

●●● In an introductory report entitled *The Individual Under the Cross-fire of Pictures* Professor Wetterling (Osnabrueck) commented on the potential danger in the "picture approach," whereby man is overwhelmed by a series of quick-changing impressions without being able to "digest" any of them. A subsequent report dealt with the potentials of the "language" or "word approach." This was followed by a panel discussion on *The Place of the Word in Television*. Participating were Hans Gottschalk and Dr. Martin Walser (*South German Radio*) and Arthur Mueller (*Radio Hessen*).

The Christian Broadcaster

Dr. Walter labelled television as a sort of modern method of "sightseeing"; he claimed that since the camera works with two dimensions and necessarily distorts, it is virtually impossible to get a clear and distinct sequence. There is always something that "seems to be lacking." Mr. Mueller took the stand that the imagination -- prompted by the picture -- is stirred to such an extent that general impressions and reactions are thus deeper than they could be through the word only. Dr. Clemens Muenster, TV director of *Radio Bavaria*, contested the often-expressed statement that, out of consideration for the public, the hands of German television are irremediably tied. The public, he claimed, remains willing for still more television experimenting.

●●● The educational function of television was the subject of discussion during the second day of the meeting. At that time, Professor Goetz Harbsmeier (Lueneburg) suggested that we cannot yet foresee the final effect of television on education. Were we to abandon the use of narration -- and use only the picture, we would simultaneously be depriving the viewer of any independence of thought and interpretation.

Expressed belief of Professor W. Staehling, retired bishop, was that "modern illiteracy" would appear to have a promising future if the individual is content with merely seeing a film or a television presentation. The number and on-rush of pictures, according to Professor Staehling, are essentially disturbing, even when the implication is basically Christian. It takes the spoken word to help man in interpreting the visual.

Suggestions for telecasts for children and young persons were made by Ingeborg Dederding (Obermkirchen), who objected to transforming a "make-believe world" to doll-house proportions. Her premise is that children in the age group of six to ten years should not be allowed to watch television at all

●●● Topic for the third day was radio/television drama. Dr. Heinz Schwitzke (*North German Radio*) was the main speaker. In the radio drama, he said, the spoken word serves to capture and clarify an incomprehensible world. There is a technique in handling problems of time-change and reality which is impossible in a visual medium. He looked with some skepticism on the future of television drama. Television plays still have to prove their right to exist, he stated -- and this is dependent on finding authors adequate to determining the proper relationship and balance between word and picture.

Final talk was by Friedrich Duerrenmatt, well-known Swiss author. Mr. Duerrenmatt spoke on *Poetry in Today's World*. He warned poets in general against regarding themselves as philosophers, responsible for doing a philosopher's job in the world. He suggested that the word may not any longer be the medium of philosophy, that it may rather be the medium of physics and mathematics. While accepting heartily the potential contributions of the poet, he indicated that the day may come when mathematical equations may be considered the top artistic productions.

GERMAN FILMS FOR TV

Begegnung 1956: Film of the 1956 German Evangelical Church Day -- 16 mm or 35 mm -- length, 17 minutes. Dialogue and excerpts from original speeches are easily translatable into English or French commentary, with complicated synchronization unnecessary.

* * * * *

Probleme 1956: Prepared for the Frankfurt Church Day and widely shown in the local cinemas. An over-all survey of spiritual, economic and political situations to be penetrated by the Christian Message today. Easily translatable into English or French.

NOTE: Both of the above films may be obtained through the Evangelisches Pressehaus, Bethel (Germany). Address: Pastor H. W. von Meyenn, director.

* * * * *

Not the multiple and complicated preparations required, nor the preliminary discussions and organizational routine but rather the basic significance and "foundation," so to speak, of the great *German Evangelical Kirchentag* held at Frankfurt this year were the high points of a television film presenting the tremendous assembly. The problems of today, of the year 1956, are a load carried by everyone, not merely by those who traveled to the *Kirchentag*. This was the burden of the excellent half-hour telecast authored by Ulrich Fick and Gerhard Glueh and aired over *Radio Hesse*.

Theme of the presentation was the symbolism of the Cross of Christ, with an emphasis on how that Cross reaches into our everyday living and our dire distress. Through a dynamic sequence of pictures exposing the world of today, not only the calamity of the general political situation was made shockingly clear but also the threatened deterioration of our human relationships. Few spectators could free themselves from the overwhelming effect of the skillful, rhythmic arrangement of news reels, film cuttings, individual close-ups. This was not so much because of admiration for a technically unique work of television art as it was that behind the significant sequence of pictures was evidence of the stirring of Christian conscience.

In conclusion, the chaotic structure of the present day was literally disrupted by *Prayer* -- with the assembly of the Berlin *Kirchentag* appear-

PROGRAMMING

ing on the screen and thousands of people uniting in the *Lord's Prayer*. To the viewer there came a confession to God, a fullness of hope, a recognition that God is waiting for our reconciliation with Him. There was a realization that, as at all previous *Kirchentags*, so again this year, Christians can unite to proclaim God's order and plan, even in the midst of our present-day distress.

▲ EXPRESS VIEWS ON TV WORSHIP*

"The TV camera takes the place of man, so to speak, participating in the worship; therefore, it must lead to concentration rather than deal with aesthetic and psychological studies." This statement was made by Pastor H. W. von Meyenn, director of the *Church Radio Center* in Bethel, in a report on experiments in the televising of evangelical church services in Hamburg. The television worship service, according to the Pastor, must not be merely an art-history "guided tour" through the church, with the House of God being thus transformed into a kind of film studio. Pastor von Meyenn was speaking before a group of architects and radio and television experts assembled at the invitation of the board of directors of the Main Church of St. Nikolai at Hamburg.

Speaking to the same group was Dr. Pleister, manager of *NWRV Television*. Dr. Pleister pointed out that the potentialities of televised worship services can be ascertained only when the liturgical function of the camera is taken into consideration. With the increasing use of the medium under such circumstances, it is essential, he believes, that its peculiar requirements be taken into consideration in modern church architecture. Dr. Pleister expressed gratitude for the opportunity of experimenting with modern radio and television techniques for worship services in the new sanctuary in Hamburg.

▲ SOUTHWEST GERMAN RADIO ACTIVE*

Dramatized Bible stories will be featured over *Southwest German Radio* in the near future, in addition to the current *History of the Bible* series, according to an announcement by Dr. Hertha Sturm at a meeting of the School Radio Committee. Dr. Sturm pointed to similar successful experiments by *North German Radio*. It is also planned to present programs on modern religious poetry and the various sites of early Christianity.

Southwest German Radio recently published its winter edition of *School Radio Program*, a booklet of 176 pages, eighth annual edition. Included are introductions to each broadcast, with carefully selected illustrations. The booklet also announces an Educational Broadcast Series based on practical school problems, the series to be aired by *School Radio* on the first Wednesday of each month, from 7:00 to 7:30 P.M. Other evening broadcasts for *School* and *Youth Radio* are heard over Station UKW weekly from 8:40 to 9:10 in the evening.

A review of the frequently debated *Documents on the History of the Third Reich* is also under consideration. This series will include original recordings of the years 1932 - 1945.

..... Norway

▲ NORWEGIAN CHURCH PREPARES FOR TV

The *Christian Listener's Association* of Norway, which numbers some twenty thousand members, is currently starting plans for religious programming over *Norwegian Radio* at such time as a television network is established. Actual telecasting is not expected to be under way for at least three years. Meantime, the committee in charge has expressed some doubt as to the suitability of transmitting religious programs -- with the possible exception of special ceremonies such as the ordination of bishops, the dedication of churches and the like. However, the *Christian Listener's Association* has initiated a fund-raising campaign for the purpose of training Christian experts in the TV field. Cooperation between the National Church and the Free Churches on related problems to which the new television programming will give rise is also being planned.

Church News

..... Sweden

▲ SWEDEN INAUGURATES TV SERVICE*

Sweden is now on the air for a one-hour telecast daily (except Friday). This is a government project, commercial TV having been rejected. Three transmitters (in Stockholm, Goteborg and Malmoe) serve the twenty-thousand sets currently in use. Programs include simple entertainment, news, sports reviews and language courses. A children's hour is aired each Wednesday.

LATIN AMERICA.....

ON STARTING SMALL !

Even before CFN (*U.S. Armed Forces Radio*) went on the air with television in the Panama Canal Zone last April, the local dealers in Panama City had sold over four thousand TV sets. The island of Cuba now boasts two nation-wide networks embracing some sixteen stations and saturating a population of over four million with telecasts matching Stateside technical quality in every respect, but with disproportionate emphasis on rum and sex. Altogether, in Latin America, there are about forty-five television stations on the air, with new outlets added every month.

Television in the Spanish-speaking countries is from five to ten years behind the United States, but it is catching up fast, and it takes no prophet to predict its tremendous impact upon the cultural life of Latin America in the years to come. Nevertheless, there is at present -- to the best of our knowledge -- not a single Protestant program in Spanish on the air in Central America.

Cuba is wide open. Puerto Rico is wide open. But evangelical forces seem to have been either dormant, without vision or without sufficient resources. Consequently, there are some important questions we'd like to ask:

The Christian Broadcaster

●●● Has anyone tried to plug a series of evangelistic meetings with TV spot announcements?

●●● Has anyone tried to buy twenty seconds of time to urge church attendance?

●●● Has any attempt been made to sell the Bible by TV?

Perhaps the cost and magnitude of preparing full-scale television programs has scared off the Lord's people and kept them from trying anything. If so, the Devil must be happy about his undisputed control of the modern world's most potent medium of communication. But we don't have to begin by biting off big chunks! Let's at least start small and grow!

W. DAYTON ROBERTS

Director, Radio and Literature
Latin American Missions

RADIO PLUS... by Paul Pretiz from "The Evangelist"

"I want you to rejoice with me in Christ. Last week we had an evangelistic campaign in the locality. Although it was only a three-day campaign, we had ten professions of faith -- ten more added to the many who have been saved by our Lord Jesus Christ -- among them, my beloved wife. Today I was able to go to our little church with the whole family (my wife used to be the only one left at home when the children and I went off to Sunday School). You have a part in her conversion, because the Church of the Air broadcasts and the Sunday morning programs prepared her heart"

This is one of Station TIFC's (Costa Rica) recent thrilling letters. And, although we never lack testimonies of those who do accept the Lord solely through radio, we feel that the above experience is more typical -- a conversion brought by radio plus some other contact which leads to a definite decision. ...

Radio plus medical work is to cooperate with the downtown Bible Hospital, where every patient has a bedside speaker tuned to TIFC. Radio plus literature is to promote an evangelistic correspondence course through "spot" announcements -- and get more than a hundred students enrolled as an immediate result.

Radio plus the work of local churches means broadcasting Sunday services, announcing special campaigns, allowing churches to present their own weekly programs.

It would be easier to have a professional staff of artists. It takes patience to arrange for after-hours recording sessions with local believers -- training them, correcting errors. But it pays off.

Radio plus a vital contact with the non-Christian community is harder to define, but it is

something that takes place when all the newspaper columnists recognize TIFC's contribution to the nation because of its cultural programs. It takes place when the mailbox is filled daily and the phone rings all day because of music requests. Three hours a day are filled with music-by-request -- nearly all of it serious music.)

Radio plus involves a sense of responsibility on the part of the Costa Ricans. The management of TIFC is under Franklin Cabezas, who left a well-rewarding post with the Government. The staff is more Costa Rican than North American. The operational policies are directed from a committee from both groups. After a one-week workshop to train local leaders in the techniques of radio, the students spontaneously named a commission to help the station "discover" more trainable talent in the local churches.

Radio plus evangelism means incidents like the letter we quoted in the beginning: In a little housing development south of San Jose, a woman kept listening to the Sunday morning programs alone at home, while the rest of the family went to church. An evangelist came and held a short campaign -- three days only -- too short a time to break down prejudices. But because of TIFC the wife's heart was ready, the Saviour was found and a home was united.

NORTH AMERICA..... U. S. A.

...NOTES from BFC...

The Broadcasting and Film Commission (NCCUSA) will launch a new children's program on TV film in October called *Off to Adventure*. Produced by the Congregational Christian Churches and the United Church of Canada, with an "assist" from the Joint Committee on Missionary Education and the *Friendship Press*, this program is aimed at the fourth, fifth and sixth grade bracket and centered on the JCME study themes for the year.

"OFF TO ADVENTURE"

WITH NEW PROGRAM

The first series of thirteen programs will deal with Indian Americans and Indian Canadians; the second series, with Japan. The programs are being filmed in color and are fourteen minutes in length.

The program features a teacher and a boy and a girl, together with guests who will appear from time to time. Dr. John Read, professor of education at Boston University, and the Rev. Everett Parker, director of communication for the Congregational Christian Churches, share the teaching spot on the first series. Jim Paige of Springfield, Massachusetts, and Eunice Parker of White Plains, New York, are the children.

Albert Crews, director of TV for the BFC, is directing the series, some of which take place in

PROGRAMMING

a studio and some of which are being shot on location at Indian reservations. Mr. Crews headed a group that was in Japan this summer to film the Japan series on location in Tokyo, Nikko, Kyoto, Okayama, Sapporo and Hiroshima.

The plans call for making twenty-six new programs in this series each year, thirteen on each of the home and foreign study themes. The next two series will be on the ministry to migrants in the U.S. and the work in the Middle East for the foreign field.

▲ NEW FORMAT FOR "FRONTIERS OF FAITH"

The Protestant segment of *Frontiers of Faith* for the summer months employed a different format this year. With Dr. Dana F. Kennedy, executive secretary of the Division of Radio and Television of the Protestant Episcopal Church, as "host," each program in the eight-week series had two other participants. One was a guest chosen for special competence in the area under discussion. The other was a "people's representative," his function being to act on behalf of the TV audience as seeker-after-facts.

Among the subjects discussed were: *Psychiatry and Religion* -- Are they in conflict? *You Can't Beat City Hall* -- Problem of the defeatist attitude as regards civic affairs. *Prayer* -- What it is and what it is not. *Conformity* -- Dangers inherent in a social system that puts a premium on "sameness." *Do Christians Get Along Better than Other Persons with Their Fellowmen?* *Can We Have a Christian Foreign Policy?* *Christ Died for Our Sins* -- What does this mean?

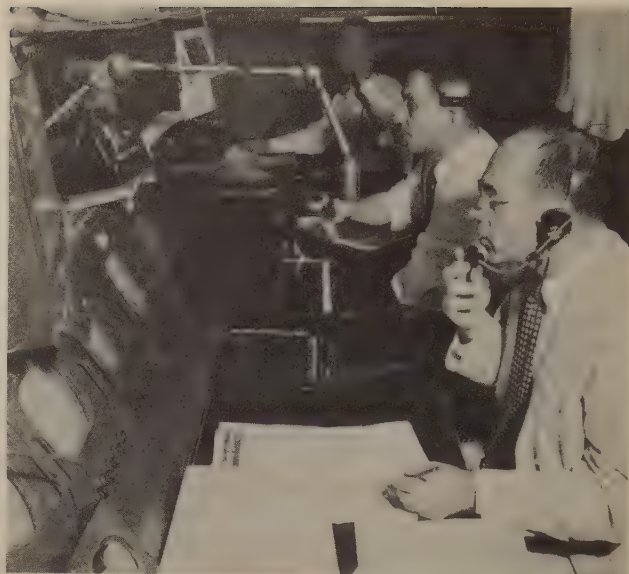
Frontiers of Faith is a regular Sunday program on the N.B.C. television network. Time: 1:30 in the afternoon.

▲ BOOK REVIEW PROGRAM ON MUTUAL

A series of radio programs -- *I've Been Reading* -- with Bishop Gerald Kennedy was heard on the *Mutual Network* Saturday mornings during the summer. The program originated in Hollywood. Bishop Kennedy (of the Los Angeles Area of the Methodist Church) is widely known in the U.S., not only as a leading churchman but also as an author, lecturer and literary critic. *I've Been Reading* was the summer replacement for *Good News* (with Dr. T. C. Whitehouse), which returned to the air on *Mutual* as of last October.

▲ TOP TIME GIVEN PROGRAMS

The popular television series, *Man to Man*, is carried on 154 stations. A time analysis shows that 3 stations (1.9 per cent) give it absolutely top time -- called in the Trade "AA" time. In addition twenty-six stations (17 per cent) give it "A" time; 37 stations (24 per cent) carry it on "B" time; 65 stations (42.2 per cent) on "C" time; 18 stations (11.7 per cent) on "D" time. Only 5 stations (3.2 per cent) carry the program on "E" -- the lowest -- time. Interpreting these statistics, we find that the *Man to Man* series is given top time ("AA - A - B") on 42.9 per cent of the stations that carry it.



Behind the scenes, during a *FOURTH R* telecast

▲ "THE FOURTH R" -- FOR CHILDREN

The Fourth R, televised Sunday School program aired weekly over WRCA-TV, is produced by the Protestant Council of the City of New York alternately with the New York Board of Rabbis and the Archdiocese of New York. In March, 1957, it will celebrate its third birthday.

The program is broadcast live over the local *National Broadcasting Company* station from 8:00 to 9:00 on Sunday mornings. Mail response is unusually large from children, teachers and parents who request the various give-aways offered over the air. It is estimated that, at peak times of the year, the program reaches an audience of some one million.

Format for *The Fourth R* is varied, depending upon the season of the year and the subject for the month. Program titles for past months have included: *Saddlebags and Bibles* -- *Traveling Bibles* -- *Christmas, Christmas Everywhere* -- *Paul, Hero of God* -- *The Search for Beauty*. Mrs. Lori Darmi (New York City) and Dr. Robert W. Scott (Elizabeth, New Jersey) conduct the interdenominational program, making use of unusual and interesting visual effects, Bible stories and verses, Sunday School songs, arts and crafts. Two or three children from various Sunday Schools appear on the program, together with an occasional guest who has an interesting story to tell. Program producer is Miss Leslie S. Bidwell.

NOTE: In the previous issue of *The Christian Broadcaster* we incorrectly identified *The Fourth R* as a production of the New Jersey Council of Churches. The above report corrects this error and gives additional information on what is a highly successful project of the Protestant Council of the city of New York.

The Christian Broadcaster

Commercial Program

Tells of Clergy

Crossroads -- the Chevrolet-sponsored commercial program aired weekly over A.B.C.-TV -- is an inter-faith program presenting dramatic incidents in the lives of the clergy of all denominations and faiths. It is a Bernard L. Schrubert presentation. Committee consultants are: Rabbi William Rosenbaum, Chaplain Maurice Witherspoon and Father George Ford.

The following two news releases are indicative of *Crossroad's* format and the general type of subject matter developed.

●●● Dr. J. Earl Jackman, secretary of Presbyterian Work in Alaska and supervisor of 113 churches and preaching stations for the Board of National Missions of the Presbyterian Church, U.S.A. was presented a *Crossroad* Award last summer by Dr. Herman N. Morse, general secretary of the Board.



DR. JACKMAN (left) receiving "Crossroads" television award from DR. MORSE

The award, a bronze plaque given by the American Broadcasting Company's television series seen Friday nights at 8:30, honored Sheldon Jackson, Alaska's first Minister of Education and founder of its great modern school system. As Presbyterian missionary serving in Alaska in the last years of the nineteenth century, Dr. Jackson also played an important role in building hospitals and forming law courts for the then uncharted territory.

Crossroads, which salutes ministers of every faith in exciting, dramatic programs, retold the story of Dr. Jackson's pioneer efforts in its program titled *Man on a Totem Pole*, and starring Richard Erdman and Coleen Gray.

The *Crossroads* plaque, inscribed with the names of the clergymen of the three major faiths who are consultants to the program, reads: "The *Crossroads* Award, in memory of Sheldon Jackson, for ministry of service to God and to his fellow-men."

Back in Sitka, Dr. Jackman formally presented the award to the Rev. Hendrick Van Dyke, station manager of radio station KSEW, which is on the

campus of Sheldon Jackson Junior College. Both school and radio station are owned and operated by the Presbyterian mission board.

●●● On another *Crossroads* program, stage and screen star Donald Woods portrayed the Rev. Rodger W. Perkins, former California architect who, as a flying Presbyterian missionary, brought faith, medical aid and schools to isolated people in central Brazilian jungles.

Mr. Perkins began his service under the Presbyterian (U.S.A.) Board of Foreign Missions 16 years ago -- on mule back. Today, he pilots planes to landing fields his friends have hacked out of the jungles. He also serves as chaplain and acting principal of a co-educational school for 600 students, the *Instituto Does de Julho* in Salvador, Brazil.

The missionary's early struggles to bring wilderness friends within reach by air travel are told in the television drama, *The Little Herald*. "The Little Herald" was the name given to the first plane which the people helped to purchase.

The story begins with his efforts in 1940 to obtain a plane and "bush pilot" after the needless death of a jungle farmer stricken with appendicitis. The man's widow donates life savings; others go without salt for food and forego needed implements in order to buy the plane. Subsequently, a night flight saves a young wife in childbirth and the baby is christened *Arauthinho*, "The Little Herald."

Because of the wide response to its initial presentation early in the year, "The Little Herald" was selected as one of the "summer repeats." The *Crossroads* plaque was awarded to Mr. Perkins (currently in Brazil) through Dr. Robert Munger, pastor of his "home church," the First Presbyterian Church of Berkeley (California).

* * * *

▲ DEAN PIKE URGES RELIGIOUS TV COURSES

Dean James A. Pike of the Protestant Episcopal Cathedral of St. John the Divine in New York City has urged seminaries to include courses in religious television in their curricula, such courses not only being helpful to divinity students in their preaching and lecturing but also "in their dealings with other religious groups in the community." These comments were made by Dean Pike while addressing the fourth annual *Rabbinical Television Workshop*, sponsored jointly by the New York Chapter of the American Jewish Committee and the New York Board of Rabbis.

Dean Pike said further that he saw as a challenge of television the need to interpret religion in such a way that it will have meaning for people in various religious groups and to people outside any group. "This does not mean a watering down of the truth as the clergyman sees it, but rather a concern that what he says will be meaningful across the board -- and in this very process a means of drawing people together at all points where there honestly is common ground."

PROGRAMMING

▲ BIBLE COURSE ON SCHOOL TV STATION

A credit course on the Bible has been added to the schedule of Station WUNC-TV, educational television station of the University of North Carolina. The Department of Religion of the University offers undergraduate credit in thirty-six lectures delivered by Dr. Bernard Boyd, professor of biblical literature. Lectures are telecast each Tuesday and Thursday from 7:45 to 8:00 P.M. The course is an elementary one, pre-supposing no previous Bible study. It includes the origin and significance of the Bible, with emphasis on the principles of interpretation. Required books of study are designated and supplementary texts, available in local libraries, are suggested.

Religious News Service

Union Theological Seminary in Richmond (Virginia) has collected more than 546 miles of tape-recorded talks by famed Protestant leaders in the past two-and-a-half years.

SEMINARY SPONSORS

TAPE-RECORDINGS

Dr. Robert White Kirkpatrick, director of the seminary's audio-visual center, says that the collection represents one of the largest free circulating libraries of magnetic tape recordings in the United States. There are lots of other tape libraries but this one is different in that anyone can write in and borrow tapes from it, just as books are borrowed from a public library -- and there's no charge.

The library includes talks by Pastor Martin Niemöller, German Lutheran leader imprisoned by Hitler for opposing the Nazi program, and by Dr. Geoffrey Francis Fisher, Archbishop of Canterbury. Powerful American religious orators (Dr. Billy Graham, Dr. Harry Emerson Fosdick, Dr. George A. Buttrick, Dr. Ralph W. Sockman) can be heard delivering lectures and conducting worship services.

Ministerial students borrow the tapes to improve their preaching style. Clergymen use entire series of theological lectures to give themselves refresher courses. Laymen borrow the tapes, too. A nurse at a mental hospital has been playing them regularly for her patients. The chaplain of an airplane carrier plays them to gatherings of servicemen at sea. An old ladies home has been getting a recorded sermon for use every Sunday night.

Dr. Kirkpatrick says that he and his student assistants have made a number of expeditions -- since the library was founded in August, 1953 -- to record new speeches. In 1954 they went to Evanston (Illinois) to record the entire Second Assembly of the World Council of Churches. More recently, they recorded the entire Richmond evangelistic crusade of Billy Graham, using some thirty miles of tape in the process. It was the first time Dr. Graham had permitted one of his campaigns to be recorded in its entirety.

Write for a catalogue to: THE CHARLES G. REIGNER LIBRARY, A-V Center, Union Theological Seminary, Richmond 27, Virginia.

Fort Worth (Texas) is the home of one of the most unusual of all the 19 agencies of the Southern Baptist Convention.

SPREADING GOSPEL ON

RADIO/TV A FASCINA-

TING RESPONSIBILITY

The Radio and Television Commission, at 6248 Camp Bowie Boulevard, in the Ridglea shopping center, is engaged in the fascinating business of producing radio and television programs for the entire denomination. In addition, an extensive direct-mail program is carried on, a monthly magazine is published, four or five music records are produced annually and several radio-television workshops are conducted.

The Baptist Hour, a 30-minute radio program, is the best known and most widely distributed of the Commission's productions. It is carried locally Sundays over WBAP-820 at 10:15 P.M. and KXOL-1360 at 7:30 A.M. In 1941 the program went on the air over 16 stations in 11 states for a brief period each year. Today, that number has grown to nearly 400 stations in 33 states and several foreign countries. Dr. Roy O. McClain, pastor of the First Baptist Church, Atlanta, (Georgia), has been a *Baptist Hour* speaker. Last year he was named by *Newsweek* magazine as one of the 10 outstanding preachers in America.

A move of headquarters from Atlanta to Fort Worth has enabled the Baptist agency to duplicate all its own taped programs for distribution to the radio stations. In the past, this part of the work was "farmed out."

A new *Baptist Hour* choir composed of Fort Worth voices has been organized under the direction of R. Paul Green who came from Tulsa (Oklahoma) to direct *Baptist Hour* music. He also serves as minister of music for the University Baptist Church and is studying toward his music doctorate at Southwestern Baptist Theological Seminary.

All programs produced by the Commission are offered without cost to radio and television stations. The Commission also prepares these other radio programs: *Chapel Upstairs* -- a 15-minute religious news program; and *Baptist Hour* choir music -- 15-minute religious music program. Since the radio programs are almost self-sustaining at this point, the Commission is expending most of its money and efforts on television.

The Beam, monthly magazine of the Commission, features all sermons preached on the *Baptist Hour*, fiction adapted from TV scripts, news of all religious radio and TV advances, book reviews and a variety of other items. A 24-page periodical, it now has a paid circulation of approximately 11,000 subscribers.

Within the next two years it is anticipated that the Commission will be in a position to erect a headquarters building which will more adequately meet its needs for broadcasting and filming

Reprinted excerpts from the
FORT WORTH (Texas) MAGAZINE

The Christian Broadcaster

Construction of a powerful radio station, unique in Asia, is under way in Peking, according to recent reports. Hitherto, the state network has included -- in addition to *Radio Peking* -- 57 regional stations.

NATIONAL AND OVER-SEAS RADIO IN CHINA LABELLED EFFECTIVE*

According to official Chinese statements, transmitting capacity has been increased to nearly ten times that of 1949. The current power of Peking broadcasting is evidenced in the fact that two daily programs, in English, can be clearly heard on shortwave in Europe. The *National Service* broadcasts on a daily 22½-hour schedule.

Effectiveness of *Chinese Radio* broadcasts remains limited because the many-thousand-year-old agricultural character of the country has left the electronics industry relatively undeveloped, incapable of meeting the requirements of radio installations and sufficient radio sets. For a population of some five hundred million there are only fifteen million sets.

To offset the scarcity of sets, *Chinese Radio* provides for "transmission points" and "tapping points." A *transmission point* refers to a kind of "village loudspeaker," a portable receiver and several loudspeakers which diffuse the broadcasts. There are 5,300 of these points. Even more intensified is the use of *tapping points*, which total some twenty-eight thousand. By this latter method, lectures, news, commentaries and the like are taken down in writing, then printed or mimeographed in quantity and widely distributed. By this means, the radio programs reach the people quickly and with a strong propaganda effect.

Radio Peking first began shortwave broadcasting in foreign languages in 1950. This overseas service goes out on an extensive network of powerful shortwave stations in seven languages -- among them, English, Japanese, Indonesian, Thai and Burmese. *Radio Peking* claims to have received letters from listeners in 36 countries across the world. With incoming mail from Europe allegedly so heavy, *Radio Peking* is now including in its regular Sunday schedule a program directed specifically to European listeners.

Programming for Children —

(From the American Baptist Convention Bulletin)



Standard

Does it appeal to the child?

Does it meet the child's need for entertainment and for action?

Does it add to his understanding and appreciation of himself, others, the world?

Does it help him develop worthwhile ideals, values, beliefs?

Does it stimulate the child to desirable activities?

Desirable if it

Gives delight and enjoyment; is interesting; is related to play or school work the child has done, is doing or will do.

Presents wholesome adventure, humor, fantasy, suspense.

Is sincere, constructive, informative; shows balanced picture of life; encourages decent human relations; and fairness to races, nations, religions, labor, management.

Upholds acceptable standards of behavior; promotes democratic and spiritual values, respect for law, decency.

Promotes growth of child's interests, hobbies; encourages desire to learn more, to do something constructive, to be creative, to solve problems, to work and play with others.

Objectionable if it

Is dull, boring, not related to child's experiences or interests.

Is emotionally disturbing and over-stimulating, with upsetting details of torture, terror, punishment, death.

Presents one-sided propaganda; arouses prejudice; takes advantage of the child's immaturity or lack of knowledge.

Glamorizes crime, indecency, intolerance, greed, cruelty; encourages bad taste, false standards of material success.

Wastes time; does not contribute to child's growing-up process; encourages him to be a passive spectator.

We Introduce - DR. OSWALD HOFFMAN

and
Family!



If you were to enter one of the well-known homes of that lively borough -- the Bronx -- of New York City, a cheery greeting of "Welcome" would introduce you to Dr. Oswald Hoffman, speaker on the world-wide *Lutheran Hour*.

Located across the campus from New York University, the house itself is a fifty-year-old, two-story frame structure reminiscent of a period in American history when life was not so fast and living much more gracious. The Hoffmanns seem to have retained much of that graciousness in their own home life, even though the head of the house -- with his many out-of-the-city responsibilities -- must, of necessity, move at a rapid pace.

●●● The Hoffmann children (there are four of them) behave the way mothers always wish their children would behave -- and it's not a case of "company manners," either. Three of the youngsters are boys. This trio -- together with Mamma and Papa, of course -- are thrilled with Baby Sister. She's cute -- just the way girl babies should be.

A fine grand piano provides the center of interest in the Hoffmann living room. It also indicates one of the many interests of the *Lutheran Hour* speaker. In addition to being an able and moving speaker, a recognized Greek scholar and a top-notch church public relations executive, Dr. Hoffmann is also a talented pianist. His hearty laugh is contagious, and is probably one of the reasons the family so thoroughly enjoys "life with father."

Marcia -- that's Mrs. Hoffmann -- is an attractive woman with a warm personality, the perfect helpmeet for her famous husband. An excellent cook, she specializes in the Scandinavian dishes of which the members of her family are especially fond.

●●● Dr. Hoffmann, public relations director of the Lutheran Church - Missouri Synod, first took over as *Lutheran Hour* speaker when the program entered its twenty-third season -- September 25, 1955. Recognized as an outstanding personality in

the Protestant world today, he has traveled widely in the interests of his denomination. He served two terms as president of the National Religious Publicity Council.

A member of the committee which produced the *Martin Luther* film, Dr. Hoffmann assisted the production staff on location in Germany. He is also a member of the Board of Directors of *Lutheran Television Productions*, the organization that produces the popular television show *This Is the Life*. In addition to these activities, this energetic *Lutheran Hour* speaker is also a member of the editorial staff of the *American Lutheran Magazine* and of the Religious Advisory Committee of the Federal Civil Defense Administration.

●●● Born December 6, 1913, in Snyder, Nebraska, Dr. Hoffmann is the son of the Rev. and Mrs. C.J. Hoffmann, now of Minneapolis (Minnesota). He was graduated from Concordia College (St. Paul, Minnesota) and received his bachelor of divinity degree from Concordia Theological Seminary (St. Louis, Missouri). He received his master of arts degree from the University of Minnesota and has been the recipient of two honorary doctorate degrees -- doctor of divinity and doctor of laws.

From 1936 - 1940, Dr. Hoffmann was instructor at Bethany College in Mankato, Minnesota. In 1936 he was ordained as pastor of the English Lutheran Church of Cottonwood (Minnesota). From 1940 - 1941 he taught at the University of Minnesota, where he inaugurated Lutheran campus services. For the next several years he taught Greek and Latin at Concordia Collegiate Institute in Bronxville (New York) and also served as director of publicity and promotion for the school.

When the Lutheran Church - Missouri Synod established its department of public relations in 1948, Dr. Hoffmann was appointed as its head. The department maintains offices in New York City, Washington, D.C. and St. Louis. It supervises the activities of some eight hundred volunteer public relations representatives throughout the church body. Headquarters for Dr. Hoffmann is the New York City office.